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CHRIST JESUS

Endorsement
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Essays by Bartow A. Ulrich



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ESSAYS ON CHRIST JESUS

INTRODUCTION.

Paul says: "My speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God."

"Howbeit we speak wisdom among the perfect; yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory; which none of the rulers of this world knoweth; for had they known it, they would not have crucified the Lord of glory."—I. Cor. ii., 4-7.

In writing and compiling these essays, it is my intention to concentrate the thought of the reader upon the central character, Christ Jesus. I have given some of the so-called miracles, and used material from the revised edition of the New Testament of 1881, published by Henry Frowde, 7 Paternoster Row, Oxford Warehouse, London, England. Sold by A. C. McClurg & Co. at 25 cents.

I have quoted liberally from Christ Jesus' own sayings as His apodictical principles or teachings have fallen into entire desuetude among many who should in this age know and understand them thoroughly.

The central figure of these essays, like Moses and Zoroaster, had His advent into the world, when the principles He proclaimed were far in advance of the spiritual status and intelligence of the people of His age. The demonstrations of Christ Jesus, in whom was manifested the divine character, which instantly healed the sick and in some cases, raised the dead and reformed mankind, like the mathematical and astronomical demonstrations proving the correctness of the Copernican system, are now above and beyond controversy. He taught the precept of brotherly love, proclaimed by our martyred President, Abraham Lincoln, in the last century, when he said: "With malice towards none, with charity for all, with firmness in the right, as God gives us **Light** to see the right." Many of His exalted principles have been incorporated in the constitution and laws of this country, directly and indirectly, and will never be effaced so long as this government stands. It would fall to pieces if these elevating and eternal principles were eliminated.

The followers of Christ Jesus in the early ages of their history, like an army with banners, overthrew the temples of heathen gods and the ancient empire of pagan Rome and placed the banner of the cross upon the throne of the Caesars.

Many books have been written which try to prove the impossibility of the miracles of Christ Jesus, and many more have been produced defending the demonstration of the healing power of Spirit, but the best argument to use in meeting the objections of doubters, is the cure of the sick today as well as the reformation of the sinner through the demonstration of the power of God—as Christ Jesus did, nearly nineteen hundred years ago.

The world has learned many things of vital importance to mankind, in the earth beneath and the heavens above, since the Torah of the Hebrews was written, or the five books of Moses, or the books containing the prophetic writings, or the hagiographa, comprising other books of the Old Testament, or the Talmud of later date. Many more important facts will be revealed in the future, which it will be vain to dispute, even if not mentioned or

prophesied of in these books.

It was the Jews, or an enlightened portion of this nationality, who wrote the greater part of the New Testament and founded the Christian church in the first century of this era. It is not at all surprising that the old Jewish church, with its established forms, did not accept the teachings of Christ Jesus, which were in conflict with it. The Jewish church would have also rejected the revelation of the Copernican system, which came later. This was not that of the early revelation. The forefathers of other nationalities of remote ages, were no more tolerant in regard to innovations as to their ideas, and acted in many cases in a barbarous, inhuman and bigoted manner, as reported in history.

Had the present well-established facts in relation to astronomy, been revealed to this people and other nations of early times, showing the velocity of the earth in its diurnal rotation and its annual revolution around the sun, and the revolutions of all the planets of the solar system, it might have terrified them and have been far beyond their comprehension. The man or men who had dared to proclaim such a startling theory in those early times, would undoubtedly have been stoned by the people of that date, or treated as laboring under a delusion. The vast and complicated system of mathematics, evolved through pure metaphysics; the centripetal and centrifugal forces; electricity, in all its wonderful accomplishments; the far-reaching metaphysical phenomena, as demonstrated by Christ Jesus not known before, have been revealed to the intelligence of man, as advanced understanding enabled him to assimilate these discoveries and revelations. More and greater discoveries and new revelations are to come, especially in the realm of metaphysics.

It is stated that Zoroaster established the Magi in the most remote and prehistoric times of the **Madabadian** period. It was through the prophecy of Zoroaster that the Magi, or the wise men of the East, who were astronomers, learned through the signs of the Zodiac, the time of the advent of Jesus and were guided to Bethlehem at the time of His birth, by a new star. Matthew ii:1, 2. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying: "Where is he that is born King of the Jews? for we saw his star in the East, and are come to worship him."

"They brought with them gifts of gold, frankincense and myrrh." Sir Edwin Arnold in his "Light of the World" refers to the birth of Jesus in this way:

 "Peace beginning to be,
 Deep as the sleep of the sea
When the stars their still gleams glaze
 In its blue tranquility;
 Hearts of all upon earth
 From the first to the second birth
To rest as the wild waters rest
With colors of heaven on their breast.
 Love which is sunlight of peace
 Age by age to increase,
Till anger and hatred are dead,
 And sorrow and death shall cease;
 'Peace on earth and good-will!'
 Souls that are gentle and still
 Hear the first music of this
 Far-off infinite bliss!"

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ESSAYS ON CHRIST JESUS.

No. 1.

Price 1c.

THE DEMONSTRATION OF CHRIST JESUS OR THE POWER OF THE WORD OVER SIN, SICKNESS AND DEATH.

In the Twentieth Century Dictionary the following definitions are given: Demonstrate—"To derive from admitted premises, by steps of reasoning which admit of no doubt." Demonstration—"To teach by example. Manifestation, as demonstration of love. A process of mathematical reasoning such as leads to an absolute certain conclusion."

It is written that: "Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, Man shall not live by bread alone. And he led him up and shewed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me: and to whomsoever I will I give it. If thou, therefore, wilt worship before me, it shall be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written,

He shall give his angels charge concerning thee,
to guard thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God." (Luke IV:1-12. Revised Ed., 1881.)

Through overcoming all these temptations Christ Jesus demonstrated the power of Spirit over human sensuous desires. He overcame hunger, greed of material power, love of riches, worldly ambition, and rose supreme over all earthly temptations, which come to mankind in every age.

He was always perfectly confident of success. He acted by a definite plan, mathematical in its exactness and conclusions.

His Coming Proven by His Healing Power.

Prophesied by Isaiah:

"The Spirit of the Lord God is upon me; because the Lord hath anointed

me to preach the good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

"To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

"To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified." (Isaiah LXL, 1, 2, 3.)

(Luke IV, 17-21.)

"And there was delivered unto Him the book of the Prophet Isaiah. And he opened the book, and found the place where it is written:

"The spirit of the Lord is upon me.

"Because He anointed me to preach good tidings to the poor, He hath sent me to proclaim release to the captives.

"And recovering of sight to the blind.

"To set at liberty them that are bruised.

"To proclaim the acceptable year of the Lord."

"And he closed the book and gave it back to the attendant and sat down:

"He said unto them, today hath this scripture been fulfilled in your ears."

"The disciples of John told him of all these things. And John calling unto him two of his disciples, sent them to the Lord, saying, Art Thou He that cometh, or look we for another? And when the men were come unto Him, they said, John the Baptist hath sent us unto Thee, saying, Art Thou He that cometh, or look we for another? In that hour He cured many diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And He answered and said unto them, Go your way, and tell John what things you have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me." (Luke VII, 18-23.)

In John IX the record of healing the blind man is given. "Jesus spat on the ground and made clay of the spittle, and annointed his eyes with the clay, and said unto him, Go wash in the pool of Siloam. He went away therefore and washed and came seeing." It certainly was not necessary for Him to use clay mixed with His spittle, for He cured many without material means. It was the word which healed in every case, and the Word was Spirit. It was the power of God demonstrated by Christ Jesus. The Word—Truth, Love and Life—was the power of God. The real man being spiritual, not material, he is governed by Spirit—God—not by matter, and thus through the power of God, he is able to overcome the seeming ills of the transitory ever changing elements composing what through the senses seems to be the material body.

Schleiermacher, in his lectures on the life of Jesus says that, "The divine power of Christ Jesus first acted in these cases (healing the sick) through the Word; the Word acts naturally on the mind of the hearer, this again upon his organism; and it is impossible to fix a limit of how far the influence so originated may extend. So that the cures wrought by Jesus were really supernatural and miraculous, inasmuch as no one could have wrought them but one in whom, as in him, the overmastering and sole impulse was divine; yet they were also

natural, because the supernatural influence attained its end entirely through natural means."

He says that "to take the whole as mythical, i. e., as a poetical fiction formed within the circle of Christendom, is impossible, since there is no mythus in the New Testament; myths are the product of ante-historic times."

Hase, in his life of Jesus, has designated the miraculous endowment of Christ Jesus "as a clear dominion of the Spirit over nature, originally conferred upon man at his creation, and regaining its original force through the sinless purity of Jesus, to quell sickness and death; so that there is no interruption of nature's laws, but only a restoration of her prestine harmony and order."

The Rev. Gerhard Uhlhorn, D. D., in his life of Christ Jesus, answering Renan and Strauss, says:

"He who came to put away sin, and with it, all evil—sickness also, and death, as the consequence of sin—heals the sick and raises the dead. He who came to restore the disturbed development exercises power over nature, turns water into wine, and stills the tempest. His miracles are at once prophecies of the consummation, anticipations, prototypes, of what shall take place at the end of days, when the miracle of redemption shall be expressed in the completion of all things, and everything shall become new."

Throughout the arrest, trial, conviction and crucifixion of Christ Jesus, we are shown the complete mastery of human passions, fear, and weakness by spiritual power, or divine Mind. It was a triumphant demonstration. In the face of the angry uncontrolled mob, demanding his crucifixion after he was declared "without fault" by Pilate, denying him a reasonable trial, crying "Crucify him!" a young man, only thirty-three years old, in the full glow of health and vigor, he remained calm, unmoved, courageous, a mighty hero, standing alone against the world. He knew that all material things are transitory and that nothing lives eternally but the spiritual. Therefore, he placed no dependence on transitory, material things. He knew that only his own knowledge of God and his Word which had guided him, and was possessed by him individually, could remain and live with him eternally.

He knew from the beginning that his opponents would not be satisfied until they had, in their belief, destroyed his body. It was the most that they could do to gratify human hatred. They could not endure the rebuke of his purity and goodness. But nowhere during the events leading to his execution did he fail to meet and overcome every human fear, every sense of retaliation, thus demonstrating the power of Spirit over pain and humiliation. He had fearlessly delivered a message of Truth, a divine instruction to a sinful world, but men were not ready to hear and appreciate. Instead they desired to destroy this Messenger of Truth, who convicted them of sin.

"Jesus answered them, Do ye now believe? Behold, the hour cometh, *yea*, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me. These things I have spoken unto you that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world." (John XVI, 32-33.)

His followers are to repeat the same glorious message of Truth to a sin-sick world, regardless of the opposition and sneers of the unbelieving. They must also demonstrate the power of the Word over sin, sickness and death, like him. To the weary and heavy laden he says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. XI:28-30.)

In view of the power of God possessed by Jesus the Christ, as shown by his healing the sick, raising the dead, his wisdom and his vivifying words, it is vain to suppose that this divine, living, acting, loving, and regenerating spiritual force, the real Christ, could be nailed to a cross and slain, although his body was. This spiritual power lives and will live throughout eternity and could not be crucified, destroyed, extinguished or buried, therefore the demonstration over death was the greatest manifestation of spirit over matter ever accomplished on earth.

He had previously said, "Destroy this temple and in three days I will raise it up." (John XI:19.) He spake of the temple of his body. (John II:21. Rev. XXI:22.)

Paul says in I Cor. XV:1-11 (written A. D. 59):

"Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; *I make known, I say*, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain: but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed."

Also in I Cor. XV, 20-21:

"But now hath Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For ~~as~~ in Adam all die, so in Christ shall all be made alive."

ESSAYS ON CHRIST JESUS

No. Two.

Price 1c.

THE ADVENT OF CHRIST JESUS.

When we compare the heroic and triumphant life of Christ Jesus, who was proclaimed the Messiah, and His absolute supremacy in Mind or Spirit, over the sensual and material, with the lives recorded in the scriptures and in all history of the first Adam-man and all his descendants, with this one exception, we are startled at the remarkable contrast.

History attempts to eulogize the alleged great men of passing centuries, but lingers surprised and overpowered for the moment, at the unaccountable appearance of this exalted and divine personage, so unlike all other men in His perfection and God-likeness.

"And the child (Jesus) grew and waxed strong, filled with wisdom; and the grace of God was upon Him."

"And it came to pass, after three days, they found Him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions."

"All that heard Him were amazed at His understanding and His answers."

"And He said unto them, How it is that you sought me? Wist ye not that I must be in my Father's house?"

"And Jesus advanced in wisdom and stature and in favor with God and man." (Luke 11, 40, 46, 47, 49, 52.)

From the spiritually endowed infant, born at Bethlehem, Judea, nineteen hundred years ago, there came the perfect manhood, the long expected and long cherished Christ, the true Messiah.

He was the personification of the eternal and divine power of God manifested in man.

In after years, His disciples were to eagerly strive and possess the Power, revealed "in the Mind of the Lord" (I Cor. II, 16), "the Mind of Christ."

His daily life was the antithesis of the Adam-man, dominated by materiality and the senses. He demonstrated the sovereignty of "Spirit, or the Power of God," over humanity, and through its manifestation he carried healing and life to weak and erring mankind.

One man, the "Adam-man," as it is written (Genesis 1-28, and I Cor. IV, 45 and 47), was placed upon this planet, and at first given supreme power over it, and all creatures existing upon it, but he was not equal to the responsibility. (Gen. I, 26 to 27; Rom. V, 12; Luke III, 38.)

Christ Jesus, the Son of God, the New-Man, created in the divine image (I John IV, 9, and Eph. XVIII, 24), sinless, perfect, endowed spiritually with divine power, uncorrupted and untrammelled by destroying customs, or elements which He overcame (Hebrews IV, 15), resisting all temptations, and a living example, came from the Father to demonstrate the Truth, upon this same revolving planet, desecrated by the first, so-called, Adam-man, and his successors.

The words he uttered while here, came forth, not from any inheritance of a so-called Adam-man, filled with pride, revenge, greed of power and wealth, but from a pure and divine realm of thought, ever in harmony with the Mind of His and our Father-God. "The Word which was with God, and the Word which was God" (John I, 1), which Christ Jesus spake, impressed all who heard Him, and today His words shine with ever reviving light, as clear and bright as when at first spoken. He said "heaven and earth shall pass away, but my words shall not pass away." (Matthew XXIV, 35). He moved among men of all classes with conscious, spiritual superiority. He was illumined continually by the Light, Love and Truth emanating from the ever present and "Eternal Spirit" (Heb. XX, 14), and "His faith stood in the power of God" (I Cor. II, 5), "The Father" (Eph. I, 17.)

The world of the so-called Adam-man, which will eventually disappear and be forgotten, like the world before the deluge, described in Genesis VI, was debased around Him, a large portion being dominated by the Roman Empire and the power and lust of sensuous man, but He came to bring Life and Light into the world, and reveal the Truth to all mankind. He said, "I am the light of the world" (John VIII, 12). All His personality radiated with the presence of divine Love, which created spiritually a heaven within Him on earth.

The little kingdom of Judea was under subjection to the cruel dominion of the material and idolatrous kingdom of the Roman Empire, ruled by a race of tyrants, whose wickedness was unrestrained, and whose greed of power had conquered nearly the entire then known world. The old Roman Empire has now passed away, but Christ Jesus' kingdom has not passed away.

Although surrounded by all that was revolting to a pure and divine character, He lived uncontaminated by it, and sought to change the course of thought and action, and elevate mankind through the "demonstration of the power" of His heavenly Father, as taught by

Him.

This divine operating power, or cause, existed before as well as after the advent of Christ Jesus on earth, but mankind did not fully understand it.

He cured diseases instantaneously—"Jesus stretched out His hand and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him" (Matthew VIII, 3.)

"Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour." (Matthew VIII, 13.)

"Jesus said unto His disciples, why are ye fearful, Oh ye of little faith? Then He arose and rebuked the winds and the sea; and there was a great calm." (Matthew VIII, 26.)

"But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour." (Matthew IX, 22.)

"He said, Give place; for the damsel is not dead, but sleepeth. And they laughed Him to scorn. But when the crowd was put forth, He entered in, and took her by the hand, and the damsel arose." (Matthew IX, 24, 25.)

"There was brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb man spake; and the multitudes marveled, saying, it was never so seen in Israel." Matthew IX, 32, 33.)

Today, by following out the example and teachings of Christ Jesus, by putting on the New-Man (Eph. IV, 24), and through the demonstration of the power of God, the sick can be healed and the sinner redeemed and saved.

Christ Jesus said, "The Comforter which is the Holy Spirit, whom the Father will send in my name, He shall teach you all things and bring to your remembrance all that I said unto you." (John XIV, 26.)

Jesus appeared when the race of man in the world was under an eclipse of material darkness, when spiritual light seemed to be entirely shut out. "In Him was life; and the life was the light of men; And the light shineth in the darkness; and the darkness comprehended it not." (John I, 4, 5.)

The spiritual light and impulse brought into the world by Jesus replaced darkness with light, and in a great measure ended the material eclipse that had hung over the spiritual vision of humanity for centuries. (I Cor. 15:44; I Cor. 12, V-10.)

St. John and St. Paul, with other followers of Jesus, labored hard and suffered much to disseminate this light, that all might see.

Athens and Rome, then the centers of learning and art, became in

time the centers of religious thought and activity.

Nineteen hundred years after the advent of Christ Jesus we find mankind still lingering under a partial eclipse, and the race has not progressed as it should, beyond its spiritual status at the beginning of this era. While the material forces of the world have been constantly developed in the various departments of war, commerce, and education, man has not spiritually progressed in like proportion. (Matt. XXIII, 23-39.)

Everything possible should be done to advance the spiritual growth of mankind in the coming centuries. Great material achievements have been accomplished often at the expense of spiritual progress.

St. Peter and St. Paul, by preaching the immaterial and spiritual teachings of Christ Jesus, broke down the old idolatrous and material mythological beliefs of the Romans and Greeks. The worldly glory of the Caesars has passed away, as well as the material grandeur of that age, but the spiritual influence promulgated by these two Apostles still lives where they suffered martyrdom, and many of the first followers of Christ Jesus, were publicly burned by the Emperor Nero.

Commercialism is synonymous with materialism, and seems to be the dominant force of this age. Powerful corporations formed for business purposes are devoid of those spiritual attributes which should prompt men to regard the welfare and rights of their fellow men, as they would have their own rights respected.

The influence of the schools and universities in the domain of literature, art and science, and especially the spiritual attainments of the age, will live after the great steel structures of commerce and the palaces of the rulers and millionaires of earth have crumbled and perished.

Art, music and, above all, the Truth, as it was taught and demonstrated in Asia Minor by Him, who was the "Light of the world," will live throughout the coming ages. The power and glory of the spiritual will eventually overthrow the reign of commercialism and material supremacy.

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ESSAYS ON CHRIST JESUS

No. Three.

Price 10.

THE PARABLES OF CHRIST JESUS.

The parables and various recorded utterances of Christ Jesus, should form a conspicuous part of the regular education of all. These clear, logical and inspired teachings should be taught as a mental and a moral training. Thus the Chinese have for ages committed to memory the writings of Confucius, and the Greek and Roman students have studied Homer, Virgil and other great authors of ancient times.

As Benjamin Franklin revealed to his fellow man the long hidden power of electricity, and Isaac Newton discovered the force of gravitation, so Christ Jesus made clear to our understanding the Truth and Power of God, as well as the love of the Father. All will admit that He was possessed of extraordinary wisdom, of a pure and superior character; that He was given power by the divine Intelligence, which He exercised to teach and to heal. His complete similes will give clearness and strength to the mind and invigorate the understanding, as well as deliver us from wrong thoughts and actions.

If Virgil, Cicero and the works of ancient and modern writers on mental philosophy and political economy are taught in our schools, colleges and universities, why should not the teachings of Christ Jesus be promulgated in institutions of learning, so they could be universally practiced? What instruction could be given more beneficially than the parables of "The Sower," (Matthew XIII); "The Prodigal Son," (Luke XV); the "Ten Virgins," (Matthew XXV); "The Lost Sheep," "The Hidden Treasure," (Matthew XIII); "The Goodly Pearl" and "The Leaven?" What more vital principles could be unfolded to the young student than the Beatitudes (Matthew V)—the rules of conduct given for man to follow in his relations with man? What oration in all the ages is more profound than the "Sermon on the Mount," delivered by the great Orator, "who spake as never man spake before" or since? (Matthew V, VI, VII). These sublime utterances will supply a foundation to the intellect that no other teaching can give. They reflect the divine Intelligence and the healing power of God—the Father, all susceptible of constant demonstration here and now. They will bring to light more spiritual conception of life. Be not content, O man! wandering in darkness, seeking for Light, until you have gathered all these priceless gems of thought into your consciousness; until you have assimilated them into your mind. They will create a light in you that will illuminate your pathway along the narrow road which leads from earth and earthly things to Zion, the Eternal City, which is illuminated by the glory of God. (Rev. XXI). His mission was to build up a Spiritual Kingdom here. Into this Kingdom the race of man, to whom He revealed the Truth, must be brought.

The Life and the purity of Mind of the Divine Father must be established within and take entire possession of man. Man must be freed not only from sickness, but also from sin. He must be liberated from the power of corrupting and destroying influences with which centuries of unrighteous living have entangled the race; he must be liberated from mesmerism and ignorance. He must realize that ill-gotten gain brings discord, and the pleasures of the senses, sorrow and pain. Christ Jesus said: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life." (John VI:6).

The Divine Spirit restoreth and giveth life and maketh fruitful the barren spots; but we are living in a material age, where the intellectual and spiritual are often considered the visionary and the impracticable.

Let us ever be conscious that Spirit clothes mankind anew with the garment of righteousness.

When we thoroughly understand the spiritual meaning of the Word of God, as revealed in the Bible, and are nourished spiritually by the Word, which "is the bread which cometh down out of heaven," as demonstrated by Christ Jesus, who said: "I am the living bread which came down out of heaven" (John VI:51), we will be freed from disease, sin and moral death; therefore, we should try to live in the Spirit and not in the flesh.

Christ in Harmony with God.

In speaking of Christianity, we should regard it as the particular religion developed and propagated by Christ Jesus, who is the embodiment of Truth, thus revealing man's harmony with his Creator. He speaks to us, as God Himself would, in contact with whose thoughts we are directly brought when studying His word. He said, "I and the Father are one." (John X:30).

We must regard His teachings independently and spiritually, drawing our conclusions from the divine principles laid down by Him. In the study, therefore, of this sublime, far-reaching and divine subject, known as Christianity, we must drink deeply from His thoughts, as shown and recorded by His disciples in the four gospels, which have been proven to be authentic. The more we consider His clear, forceful and wise expositions of Truth, the better able we shall be to comprehend the New Light, which broke upon the world through Him.

Christ Jesus manifested "the Power of God" to perfection. (I Cor. II:5). Therefore, His mind was perfect, His character complete. "I came down from heaven, not to do mine own will, but the will of Him that sent me." (John VI:31). Here then we are brought to the fountain head of all light and wisdom, as the source of "the Power of God," by which we should be governed.

Jesus was condemned by the High Priest Caiaphas who said, "I adjure thee by the living God, that thou tell us whether thou be the

Christ, the Son of God?" Jesus said unto him, "Thou hast said." (Matthew XXVI:63-65).

If God was the Father, then He, Christ Jesus, must have been the Son. (John X:34-36). All men are "Children of God" (I John III:1), in a spiritual sense, as Christ Jesus has shown, for "God created man in His own image." God is a Spirit; and they that worship Him must worship in Spirit and Truth (John IV:24).

Christ Jesus was more highly gifted in this regard than other men and so revealed to men the great truth of the Fatherhood of God. "In Him was Life, and the Life was the Light of men." (John I:4). He clearly illustrated "the Work of God," and God's will on many vital points (John VI:28).

When questioned by the shrewd lawyer as to the meaning of neighbor in the law commanding a man "to love his neighbor as himself," (Lev. XIX:18), how does He answer? By the parable of the Good Samaritan (Luke X:30-37). He tears off the mask of religion worn by the Priest and Levite and shows the brotherly kindness of the Samaritan, thus revealing the power of Love, which should govern the world, advocating the perfect brotherhood of man.

No philosopher, or prophet ever flashed forth so brilliant an illustration of this divine command "Love thy neighbor as thyself" as Christ Jesus did when He quoted from the XIX chapter of Leviticus, 18th verse (see also Matt. XXII:39), and spake the parable of the Good Samaritan. Then all human government will be perfect and fraud and tyranny will be unknown. Freedom to do right will become the privilege of all. Poverty, misery and want will vanish. The earth will become one vast Paradise, filled with glad hearts, clear consciences, and faces beaming with smiles. Then all useful knowledge will cover the earth, as waters cover the sea.

"With love for his neighbor" abounding in his heart, the learned man will seek to instruct the ignorant, so that all may rejoice together in the light of true wisdom.

Is there any result in mathematics more self-evident than this? "By a process of mathematical reasoning, we are led to an absolute certain conclusion." Should we not act as confidently upon this principle of Christianity, knowing the results will always be correct?

Today, by following out the teachings of Christ Jesus, who understood and worked out the healing power of God, the sick can be healed and the sinner reformed.

He said to His disciples, "Go preach, saying, the Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye have received, freely give." (Matt. 10:7-9). He likewise said, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matthew VI:14-15). We are to obtain pardon for our trespasses, as we follow the divine method, and exercise a forgiving disposition towards our fellow men, and thereby stop sinning.

Instead of regarding our neighbors as objects of distrust, envy

and hatred, we must realize that they are our brothers upon whom it is of vital importance to us that we should bestow the highest marks of regard, charity, love and mercy. In this way our own characters will be elevated, purified, and we will act in harmony with our heavenly Father. We should realize that all power is in God's hands and should rely on spiritual and not material help.

Freedom From the Bondage of Sin.

Remember "God cannot be tempted with evil and He Himself tempteth no man, but each man is tempted when he is drawn away by his own lust and enticed (James I:12-14). Jesus, therefore, said to those Jews which had believed Him, "If ye abide in my word, then are ye truly my disciples, and ye shall know the Truth, and the Truth shall make you free." (John VIII:31-32). We Americans, who were never in bondage to any man, repeat with the Jews, "How sayeth thou, ye shall be made free?" Jesus answered, "Every one that committeth sin, is the bond servant of sin." If, therefore, the Son shall make you free, ye shall be free indeed." (John VIII:34-36).

By this argument is proven the true meaning of personal freedom. We regard our national constitution as the safeguard of our liberties and consider it a rich legacy left to our nation by the founders of our government. Beneath its protection, we look upon ourselves as free men. Christ Jesus showed us how to become perfectly free from sin, but it was not to enlarge our liberty, so that we could live wrong or right lives as we desire, thus in many cases defeating His plan for man's deliverance from sin. A scrutinizing view of our national affairs, will lead us to believe that liberty without the control of Truth, is dangerous, as sin often abounds. It tends to anarchy, general corruption and discord, but the Truth firmly implanted in every citizen, will alone assure permanent happiness, success and durability of the state. Under our system of government, severe law may be made to punish crime, but criminals often escape through the lax execution of the law. Those in office are often influenced by corrupt means and shield the guilty.

Truth, as taught by Christ Jesus, acts upon man's heart, or thoughts, and works out his purification. It separates man from the control of sin and wrong desires. It is evident that when man becomes freed from slavery to a corrupt heart or nature, through the teachings of Christ Jesus, as expounded in His life and set forth by the Apostles in the New Testament, he does enjoy perfect liberty. He must be filled with love for God and his fellow-man and understand and obey God's will. He will not abuse his liberty, or permit it to carry him headlong into the depths of infamy and death. If a citizen is freed from sin, or the sin in him is cured through the power of Truth as taught by Christ Jesus, he will not commit evil deeds, or encourage others in crime.

ESSAYS ON CHRIST JESUS.

No. Four.

Price 1c.

CHRIST JESUS AND THE WATER OF LIFE.

When Christ Jesus was on the earth, He said: "If thou knowest the gift of God and who it is that saith to thee, give me to drink, thou wouldst have asked of Him, and He would have given thee living water." (John IV, 10.) "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water, springing up unto eternal life." (John IV, 14.)

The words of Christ Jesus, quoted above, are preserved so that all men who are athirst may freely drink of this living water. The man thirsting for strong drink can quench the craving desire forever by cherishing the Word spoken by Christ Jesus through reading, studying and committing His sayings to memory, and learning from Him how to overcome the sensuous desires of human nature. The power of God, which animated Christ Jesus when on earth, lives today and will live throughout eternity. This, if demonstrated according to Jesus' example, will preserve man from the deadening influence of strong drink, disease and moral death. God's love is ever present and will lift up into a higher life the man who cherishes this saving power, and it will keep him from destroying habits, giving him health and happiness.

All loyal followers of Christ Jesus in this great free country of America should strive to build up the supremacy of truth as demonstrated by Him and comprehend more clearly this spiritual kingdom.

It is said by Mobed Savosh, "If thou didst but know the pleasure of abandoning pleasure thou wouldst never more talk of the pleasures of sense."

Love Your Enemies.

Christ Jesus said: "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy; but I say unto you, **Love your enemies**, and pray for them that persecute you, that ye may be sons of your Father which is in Heaven; for He maketh His sun to rise on the evil and good and sendeth rain on the just and the unjust. For if you love them that love you, what reward have you? Do not even the publicans the same? And if ye salute your brother only, what do ye more than others? Ye, therefore, shall be perfect, as your Heavenly Father is perfect." (Matt. V, 43-48.)

He goes even further than merely to withhold man from evil and teaches us a superhuman virtue—a virtue belonging to the divine intelligence, unrecognized by human philosophy or laws instituted by man. Harsh, uncharitable and perverse human nature

will often be conquered by the practical and continual appliance of an exalted principle of conduct like this, which brings our thoughts into unison with the only true God, thus making us realize the marvelous workings of His mind. In this way we are taught to think and act in harmony with the laws through the operation of which the immortal Creator displays His eternal motive, His supreme and perfect method. The world is filled with unrest and lack of harmony, but the divine Father is complete composure, harmony, quietness, peace and love. These He imparts to man, who is thus enabled to rise above the earthly atmosphere of discord, revenge and hatred, and so return good for evil, love for hate, as taught by Christ Jesus.

Christ Jesus said, "Ye have heard it was said to them of old time, thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you that every one who is angry with his brother shall be in danger of the judgment; if, therefore, thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift." (Matt. V:21-24).

The meaning of brother here is as general as the term neighbor in the parable of the Good Samaritan. He teaches the absolute necessity of eradicating the cause of evil thoughts and purposes. He shows the Truth, that no superficial or external artifice will save a man from sin and its consequences. He prompts men to overcome temptation, immorality and intemperance, thus causing them to be both temperate and pure. He teaches man that he cannot cheat, or conspire to deprive a fellow man of his rights, without injuring himself.

If a man deliberately manipulates a railroad, gas or electric plant, so that the citizens of an entire community are defrauded of their rights and benefits, his act will redound and affect not merely his moral welfare, but likewise his health, and if not corrected, will eventually undermine and destroy him.

A man is liable for the acts of his business firm, or his monopolistic corporation, and any wrong committed will have a reflex and potent influence upon all connected with the same. No hypocritical display of religion or gift giving, will keep off the deadly effects of wily schemes for money getting at the expense of other men. The millionaire's money cannot keep out the deadly storm that is created, while he is promoting his company's welfare, by sacrificing the interests of his fellow man.

"For they have sown the wind and they shall reap the whirlwind," (Hos. VIII:7). "For what shall a man be profited, if he shall gain the whole world, and forfeit his life," or what shall a man give in exchange for his life." (Matt. XVI:26).

Let us remember how the Saviour was awakened by the frightened mariners, who were trying to guide the ship through the tempestuous waves, when "He arose and rebuked the winds and

the sea, and there was a great calm." (Matt. VIII, 26.) Oh! that the eternal and all-powerful Spirit, God, would move now upon the world and dispel fear, saying to the tumultuous waves of popular tempest-tossed passions, "Peace, be still!" Would that harmony might obtain among the different nations of the world, and that the clash of war that is often heard upon the earth would cease to be heard any more! An agreement between all nations for military disarmament for a fixed period would accomplish this end.

When the teachings of Christ Jesus are fully understood in their spiritual sense, and the underlying principle governing them fully appreciated, it will be seen that He promulgated a clear and scientific principle manifested in what he accomplished. If a man follows out what He teaches, he will obtain the same results. The healing power, for instance, exercised by Christ Jesus proved His teachings to be true.

Paul says: "Now there are diversities of gifts, but the same spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the same Spirit; and to another workings of miracles." (I. Cor. XII, 7-10.) "Truly the signs of an apostle were wrought among you in all patience, by signs and wonders and mighty works." (II. Cor. XII, 12.)

Man has held too tenaciously to propensities of the so-called old Adam-man, even since the advent of the New-man, Christ Jesus, who came to teach and to save. Consequently the world has remained in sin and tribulation, though some have believed and followed His teachings. The races inhabiting the entire continent of Europe, who have been given the Light and shown the way of Truth for centuries, have failed to participate as they should in the glorious promises of God, made through His Son. The east of Asia, as well as the continent of Africa, is dull of hearing and still sleeping in comparative blindness to the true Light.

The so-called enlightened races, who were taught Christianity and who took possession of the New-World in the Western hemisphere and its resourceful territory, although developing its material resources, soon marred its glory in a moral and spiritual sense the same as Europe was spoiled through the old Adam-man's lust for wealth, power and the gratification of the senses. But the day will come "unto you that fear my name, when the Son of Righteousness shall arise with healing in His wings," saith the Lord. (Mal. IV, 2.) "But according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." (II. Peter III, 13.)

The Will of God.

Christ Jesus says, "Not my will but thine be done." "Thy will be done on earth as it is in heaven." To do God's will, one must study Christ and possess oneself of His mind. His mind must live in us if we wish to be able at all times to do God's will. His mind is open to us in the four Gospels, and here we can study it. Our wills are usually controlled by our minds, and if they are embued with Christ's mind, it will influence our wills and enable us to do God's will.

God's will is perfect and Christ's mind is in perfect harmony with it. He said, "I seek to do the will of my Father, who is in heaven." "I and my Father are one." If we have Christ's mind in us, we will not stop to question God's will. God wills that the earth revolves upon its own axis once every twenty-four hours. If man objects to this, it makes no difference, "the earth still moves," as Galileo said after he had been compelled to deny his theory or forfeit his life. Man may as well do and fall in with God's will in everything, for it will be done however man may rebel against it in one case or a thousand. If we rebel against His will we injure ourselves. His will remains the same for others to follow out, and they will rejoice in doing it. Whole nations have perished and disappeared from the face of the earth that failed to do God's will.

Man, alone or in combination with other men in governments or associations, may as well lift his puny hand and attempt to alter the position of the stars, or his voice and order the earth to change its accustomed course, as to attempt to thwart God's will, or live happily in opposition to it. Man must obediently conform to God's will here as is done in heaven. It is necessary to have implicit faith that His will is perfect and that both safety and happiness depend upon absolute obedience.

In order to attain perfect manhood we must reach up to the standard prescribed by the Creator and attain to the full magnitude of His will in our lives. If we fail to do this and fall short of the height He would raise us to, by neglecting to comply therewith, we do not reach perfection, and are dwarfed and weakened in proportion as our lives are out of harmony with His will.

ESSAYS ON CHRIST JESUS.

No. Five.

Price 1c.

CHRISTIANITY VS. PANTHEISM.

The principle inculcated by Christ Jesus is the antithesis of pantheism and consequently creates controversy, when coming in contact with material opinions as opposed to spiritual. Pantheistic beliefs, when under the guise of Christianity, are forced upon those who are seeking to follow in the path of Him who is "the Way and the Truth and the Life," the result is antagonism, as shown by the history of the world. This, however, does not prove Christ Jesus' teachings, as some contend, to be impracticable.

If the principles contained in the Declaration of Independence were now advocated in an absolute monarchy, they would create opposition and strife, but this would not prove the impracticability of equal rights and personal independence, but would simply show that the government of that country is not advanced sufficiently to accept these principles. So here, if this spiritual belief is opposed by the people, or any class, it merely proves that they are too materialistic and not yet ready to receive it, and we must wait patiently until they are further advanced.

Spinoza, the great apostle of pantheism, tells us in his Ethics that "We thus comprehend not only that the human mind is united to the human body, but also the nature of the union between mind and body." Pantheism represents mind as acting through material substance, as being in and part of it. This is the Adam-man's view of the human race, when unregenerated through the coming of the New-man, Christ Jesus, in the power of God.

The following is the pantheistic belief of creation: Gen. 11-7: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and he became a living soul."

Gen. III, 19: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

This allegory of man's creation is purely pantheistic and would limit man to a material clod of earth, animated for a brief

period with the breath given him from God. The real spiritual and intelligent man is forgotten, or ignored, who was created by God, "in His own image, — in the image of God created He him; male and female created He them." (Gen. I, 27.) God being an intelligent, originating entity, cause and Creator, man in His image must also be an intelligent being like Him. He necessarily must rule over all material objects, but is no part or parcel of material objects. It is only through a pantheistic delusion that man or God is considered in any way identified as being a part of materiality. Man harnesses the lightning and compels it to speak his thoughts over oceans and continents through space. He thinks, originates, constructs, and he controls water, air and animate and inanimate objects with a masterful intelligence. He is not a man of dust, but an intelligent, thinking, responsible, creative entity, the center and propelling power of a world-wide activity. He has accumulated the history of the world for thousands of years prior to this age and has an eternity of spiritual life before him.

Pantheism is the doctrine that the universe, taken or conceived of as a whole, is God—"The doctrine that there is no God, but the combined forces and laws which are manifested in the existing universe." Jesus Christ said, "The wind bloweth where it listeth, and thou . . . canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Spinoza has undertaken in Part I of "Ethics" to analyze God, or his conception of God, as he would analyze water, or quartz, writing down his analysis in a book.

Now, Spirit, or God, cannot be analyzed, or circumscribed in books or creeds. Spirit is independent, intangible, indivisible, not adulterated by material elements, and moves untrammelled by changes in suns or planets, by time and space. God, or Spirit is omnipotent and omnipresent, controlling the universe throughout eternity! A power which cannot be restrained by material elements, or opposed by human governments, or gigantic commercial monopolies, or secular, or religious organizations. Mind, or Spirit is a force, or vital essence, free to all men, which cannot be monopolized, patented or copyrighted by human agency. The supremacy of the Mind or Intelligence of God is absolute and everything is subservient to this power.

A friend of the writer states that "The exaltation of the spiritual must be the crowning idea and the subjection of the material to the spiritual is what every one will be forced to acknowledge eventually. The following of the life of Christ Jesus in every detail of our existence is the essential requirement. We need the Christ idea, or Truth, firmly implanted in the work and achievements of man today. The spiritual, if demonstrated, will overcome all physical as well as mental ailments. All bodily infirmities will yield to the power of the spiritual, and it will meet all our requirements."

If God is "all in all" (I. Cor. XV, 28), the only governing Intelligence in the universe. (See Psalm LXVII), there can be no other real or permanent Mind. For "He is the **One** Mind (Job XXIII, 13) which cannot be claimed by pantheism or be united to the material, unregenerated so-called Adam-man, but may be reflected by the New-man, "for the Spirit searcheth all things, yea, the deep things of God." (I. Cor. II, 10.)

"There is a spirit in man; and the inspiration of the Almighty giveth them understanding." (Job XXXII, 8; see Eph. I, 17-18.) Man can have imparted to him intelligence direct from God, who is pure Spirit and ever present. Therefore, there is no other source of perfect and true thought. "For the thoughts of the righteous are right." (Prov. XII, 5.) "For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." (II. Cor. X, 4-5.)

"How precious also are thy thoughts unto me, O God! How great is the sum of them!" (Psalm CXXXIX, 17.)

"Have this mind in you, which also was in Christ Jesus." (Phil. II, 5.)

All material things are transitory. Nothing lives eternally but the spiritual. "For the things which are seen are temporal, but the things which are not seen are eternal." Therefore place no permanent dependence on transitory or temporal things. Only one's own knowledge of God and His Word, controlled and possessed individually, remains with one eternally.

Pure metaphysics, like mathematics, is a revelation from an intelligent source. The pure metaphysical teachings of Christ Jesus were revealed to Him by His Father.

John V, 19: "Jesus therefore answered and said unto them, 'Verily, verily, I say unto you, the Son can do nothing of himself,

but what he seeth the Father do; for what things soever he doeth, these the Son also doeth in like manner."

He says, "When ye pray, ye shall not be as the hypocrites, for they love to stand and pray in the synagogue, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have received their reward. But thou, when thou prayest, enter into thine inner chamber and having shut thy door, pray to thy Father which is in secret and thy Father which seeth in secret shall recompense thee." (Matt. VI, 5-6.)

Following is the Lord's prayer, interposed with the Beatitudes, as suggested by St. Augustine, who said "the first seven of the 'Beatitudes' correspond with the seven leading passages in the Lord's prayer."

Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. (Matt V, 3.)

Thy kingdom come. (Matt. VI, 10.)

Blessed are they that mourn; for they shall be comforted.

Thy will be done. (Matt. VI, 10.)

Blessed are the meek; for they shall inherit the earth.

On earth as it is in heaven. (Matt. VI, 10.)

Blessed are they that hunger and thirst after righteousness; for they shall be filled. (Matt. V, 6.)

Give us this day our daily bread. (Matt. VI, 11.)

Blessed are the merciful; for they shall obtain mercy.

Forgive us our debts. (Matt. VI, 12.)

Blessed are the pure in heart; for they shall see God.

Lead us not into temptation. (Matt. VI, 13.)

Blessed are the peacemakers; for they shall be called sons of God. (Matt. V, 9.)

Deliver us from evil. (Matt. VI, 13.)

These quotations illustrate the spiritual characteristics of the teachings of Christ Jesus as He was taught of God. His instructions appeal to man as a spiritual, intelligent being. There is no pantheism in His entire Sermon on the Mount, including the Lord's prayer. They are the antithesis of pantheism, or the material philosophy of the unregenerated, material, so-called Adam-man.

ESSAYS ON CHRIST JESUS

No. Six.

Price 1c.

THE OLD LAW AND THE NEW.

Schopenhauer says: "Judaism originally was the sole and only pure monotheistic religion, teaching a real God—creator of heaven and earth. Buddhism, whose adherents number three hundred and seventy million, know no eternal, uncreated, single, Divine Being, existent before all time, and who created all things visible and invisible." The Chinese constitute two-fifths of the human race. Yet there was no word in the Chinese language to express God and creation until obtained from Jewish or Christian nations. The Vedas also teach no God-Creator, but a world-soul, called Brahm.

Ormuzd, who represents light, life, and all that is pure and good in the ethical world of law, order and truth; and Ahriman, his antithesis, who stands for darkness, death, lies, lawlessness and all that is evil, are the good and evil gods of the dualistic philosophy of the Zend-Avesta of Zoroaster. Christ Jesus recognized ONE GOD and no more. He said: "Thou shalt worship the Lord thy God and Him only shalt thou serve." (Luke vi, 8). This ONE and only God is absolute in His eternal and omnipresent dominion and divides his authority and power with no one.

In this, Christ Jesus differs from Zoroaster who recognized two Gods, Ormuzd, good, and Ahriman, an evil god.

A friend of the writer calls attention to "the doctrine of the absolute supremacy of good as a means of healing, sin and sickness, thus complying with our Lord's demand to overcome evil with good"

and showing that there can be no real evil god as claimed by Zoroaster.

Scotus Erigena sought Truth, and to free himself from local dogmas surrounding him. He teaches in "De Divisione Naturae" "the return of all things to God and the metaphysical unity and indivisibility of all humanity." The question he could not answer was, "Where does sin remain?" "If humanity is saved eventually in its entirety, there would be none to go to an alleged permanent hell." A spiritual and clear understanding of the teachings of Christ Jesus will enlighten us on this subject.

"The Parsees believe it impossible for man, by the force of intellect, or the energy of the spirit, to comprehend the exalted essence of the Almighty and holy Lord. Entity, unity, identity, and all His divine attributes of knowledge and life, constitute the fountain of His holy essence. He is in the most comprehensive sense, the paramount, omnipotent Lord over all things, whether considered collectively, or in the changes incident to their component parts." Christ Jesus revealed the eternal God and Father to man.

Kant, Locke, Condillac, Spinoza, Descartes, Schopenhauer, and many other philosophers, educated in modern Christian nations, were instigated to think on new lines of metaphysical phenomena, directly and indirectly, by the spiritual forces originally set in motion by Christ Jesus. They were all seeking light and freedom from a material, sensuous, transitory, ever-moving world, which is not eternal or real like the spiritual world.

"Locke and Newton," says Schopenhauer, "regarded matter as absolutely dead, passive, will-less, endowed with mechanical force and subordinate to mathematical laws. In the light of modern scientific research matter is subject to complete annihilation. Leibnitz attempted to inject something of the spiritual into the fundamental elements of matter. Kant, however, advances a step further and teaches a transcendental philosophy, stating that: 'The whole world is only given us, in a secondary manner, as presentment, or image in our head, or brain phenomenon, while our own will is given immediately in self-consciousness, and hence a separation or indeed an opposition exists between our own existence and that of the world.'" Man, though seemingly in and part of the material world about him, is really an independent entity, separate and superior to it.

If we leave philosophy and go direct to the teachings of Christ Jesus, we find a higher and brighter light for those who understand and trust His apodictical principles, which have fallen into disuse, among many who should understand them thoroughly. Diseases should be healed now as in the time of Christ Jesus, through the demonstration of the spirit and power of God.

Each one produces, or creates in himself the heaven of peace, or the hell of inharmony which exists there, and sin will always receive its due penalty and good its reward.

The Phoenicians had no God, in their history of creation, to command, as in the Jewish history in Genesis, "Let there be light." "Only one very small nation," says Schopenhauer, "has possessed pure monotheism, or the knowledge of the true God, through revelation, but not through philosophy."

But this God should not be regarded as a Tribal God, or an Anthropomorphic God, but Spirit, in the light of later revelations, through Christ Jesus, who declared the One God to be Spirit.

Because Judaism did not fully comprehend God in the early times, as Spirit, and as the Spiritual Life and Father of man, as revealed by Christ Jesus, there is no reason why the subsequent revelation through Him is not true. Judaism did not know or recognize in the Genesis of Creation, originally, the now well-established fact of the Copernican system, which has all the more influenced mankind, to believe in a universal and omnipotent controlling Power, who regulates the universe and exercises Love and Good towards His children, as taught by Christ Jesus.

He recognizes the omnipotent will of God, an originating and omnipotent acting mind, when He said, "Not my will, but, thine, be done."—(Luke xxii:42.)

This sonship of man and the universal fatherhood of God, indicated an omnipotent power in the realm of Mind, and not a Tribal God; also mankind's spiritual relationship to One God, not only temporarily in the economy of this world, but throughout eternity. This fact existed just the same, although not fully understood, under the old and prior revelation. All nations were subject, however, to the divine law in its entirety, the same as they were subject to day and night, through the rotation of the earth upon its own axis every twenty-four hours, of which they **knew** nothing, and which was re-

vealed later.

The old and original records of Jewish law and revelation should not by any means be considered a completed book.

Many scholars have since discovered wonderful things, as A. A. Michelson, who received the Nobel Prize of 1907 for his discovery of the length and velocity of light waves, traveling at the rate of 180,000 miles a second. Sir Isaac Newton, an Englishman, who discovered the force of gravitation and Marconi, an Italian, who invented a wireless telegraph. So the revelation, of Christ Jesus, of the Fatherhood of God, the immortality and salvation of mankind, and his disenthralment from the bondage of sin, through Him, and the understanding of Truth, is now generally known and is revolutionary in its consequences.

Zoroaster, according to Hermippus of Smyrna, lived five thousand years prior to the Trojan war, and Xanthus fixes the date six thousand years before Xerxes.

Some writers fix the date at only six hundred years before Jesus' advent. Plato in the fourth century B. C. spoke of Zoroaster, which is the first reference made to him in Greek literature, at a period when the spiritual condition of mankind was overclouded, and superstition and idolatry as well as the worship of the sun, moon and stars prevailed.

Zoroaster at this remote time, however, recognized the superiority of the spiritual, as he vaguely understood it, over the material, proclaiming a religion of brotherly love and obedience—constructing one hundred ideal gates leading into the world of Truth and the celestial kingdom. On him the Almighty graciously bestowed, the Zend-Avesta (a book claimed to be inspired, which he wrote), and through divine knowledge he comprehended, in the Dustur Shah Zadah, in the volume of One Hundred Gates, all things from eternity to infinity.

This is the One Hundred Gated city constructed from the world of Truth, that is, the Celestial Volume.

“The mighty, through means of the Asta Zand and Pazand,
Have constructed on its outside a hundred gates,
Behold what a system of Belief Zardusht (or Zoroaster)
has introduced.

In which a hundred gates give admission to his city of Faith.”

Gate, the second. "It is necessary to be ever vigilant and always looking on a trifling sin as one of magnitude, to flee far from it; because, if the virtuous deeds exceed the sinful acts by even the point of one of the hairs of the eye-lashes, the spirit goes to paradise; but should the contrary be the case, it descends to hell."

It is claimed that "The several demonstrations of Zardusht," or Zoroaster, "and his wondrous works, gave the people of his age," "an abundant proof of his faith."

Zoroaster was also familiar with the wisdom of the Magi of the Perso-Iranian people, who were noted in their day for their knowledge of astronomy, and astrology, and claimed to read the destiny of individuals by the position of the stars.

Moshau Fani, an Iranian, was the author of the Dabistan, which contains statements of twelve different religions. (He died about A. D. 1670.) Besides giving an account of the Zoroastrian cult, and that of the Parsees, and Buddhist, the Hindoo system, and the Jewish religion, etc., he also writes about the Christians (the Aisuyans).

For complete translation of the creed of Zoroaster and the twelve religions mentioned in the Dabistan, see Oriental Literature in Universal Classics Library.

Should Christ Jesus go back to the remote age of Zoroaster and inspect all the religions to his time, and then come down through the centuries of the Christian era, inspecting its various beliefs, He would find that the truth in them was contained in the teachings promulgated by Him, as He was taught by the Father, God, but that His teachings were free from the error mixed with all of them.

"Christ Jesus said, 'I am the way, the truth, and the life; no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also.'" John xiv, 6, 7.

"Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself; but the Father abiding in me doeth His works." John xiv:10.

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber." John x:1.

"I am the door: by me if any man enter in, he shall be saved,

and shall go in and out and find pasture." John x:9.

"I lay down my life for the sheep." John x:15.

"No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." John x:18.

"Enter ye in by the narrow gate" (not a hundred gates); "for wide is the gate and broad is the way, that leadeth to destruction, and many be they that enter thereby. For narrow is the gate and straitened the way that leadeth unto life, and few be they that find it." Matthew vii:13, 14.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—Christ Jesus. Matthew xi:28-30.

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THE SERMON ON THE MOUNT

Delivered on Mount Kûrun Hattin: called the Mount of the Beatitudes

by
Christ Jesus

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. Ye are the light of the world. A city set on a hill cannot be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council;

and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil *one*.

Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee.

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father, which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation, but deliver us from the evil *one*. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness! No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Be not therefore anxious, saying, What shall we eat, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And

why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye: and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast your pearls before the swine, lest haply they trample them under their feet, and turn and rend you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

The Sermon on the Mount should be studied and committed to memory

A SYMPOSIUM.

PROOF OF IMPORTANT EVENTS IN CHRIST JESUS' LIFE OUTSIDE OF NEW TESTAMENT.

What Josephus says, *Ant. Jews B. XVIII, Ch. 111, Sec. 3*, "Now, about this time lived Jesus, a wise man, if indeed it be lawful to call him a man. For he was a doer of wonderful works, a teacher of such men who received the truth with pleasure and drew over to him both many of the Jews and many of the Gentiles. He was the Christ, and when Pilate, at the information of the principal men amongst us, had condemned him to the cross, those who loved him at the first, did not cease to do so. For he appeared to them alive again the third day, as the divine prophets had foretold this and ten thousand other wonderful things concerning him and the tribe of Christians, so named from him, are not extinct to this day." This was written by Josephus within fifty years of the ministry of Jesus, and is conclusive testimony of his existence and earthly character. Renan admits the statement to be genuine, but some dispute it. A reference to this passage is made in *Tac Annal (Lib. XV, ch. 4, L. IV, A. D. 110)*, and in (*A. D. 147*).

Justin Martin refers to it in *Dialog Cum Tryphop, 230*. It is frequently referred to afterwards. The testimony of Tacitus is that the Christians derived their name and origin from one Christ, who in the reign of Tiberius had suffered death by the sentence of the procurator Pontius Pilate (*Annals XV, 44*). The younger Pliny in the second century had learned that the numerous Christian communities in Bithynia were accustomed to honor Christ as God, but he shows no knowledge of the life of Christ beyond what must be inferred concerning one who caused men "to bind themselves with an oath not to enter into any wickedness, or commit theft, robberies, etc., or falsify their word or repudiate trusts committed to them. (*Epistles X, 96*).

RUSH RHEES IN HIS BOOK "JESUS OF NAZARETH,"

says: "The incarnation means that God chose to reveal the divine through a human life rather than through a series of propositions which formulated Truth. (*Heb. I, 1-4*). The most perennially refreshing influence for Christian life and thought is perennial discipleship to that Revealer who is able today as of old, to exhibit in humanity those qualities which compel recognition of God manifested in the flesh."

MORAL GRANDEUR OF CHRIST.

**DR. THOMAS C. HALL HOLDS UP THE NAZARENE AS
IDEAL FOR JAPANESE.**

**APPEALS TO ORIENTAL MIND TO GIVE WORLD NEW
AND HIGHER CONCEPTION OF CHRISTIANITY.**

Special Cable to the Chicago Daily News, Chicago.

Tokyo, March 16.—The subject of Dr. T. C. Hall's third lecture in the series which he has been giving to Japanese audiences was the distinctive moral grandeur of Christ in religion. He portrayed Christianity as a religion of character with a primary ethical principle. Christ's person introduced new life in the world, working a fundamental change in the previous materials of religious knowledge. Christianity, said the speaker, refuses to accept absolute idealism as a complete solution of the problem of existence and emphasizes the individual self—the moral person responsible for his acts.

What Christianity Stands For.

It distinguishes good from evil, enjoins a holy love wherein the highest ideal of ethical consciousness awakens the loftiest aspirations and answers the cry of the soul with the fact of Christ proved in a three-fold manner. First, his life purpose is shown historically by his visible ministry; second, the continuous power of Christ is shown in experience; third, the divinity of Christ revealing God's heart, though subjected to all the tests of the pride and sin of men, is one of the essential truths. The historical and mystical Christ completely proved, said the lecturer, should appeal to oriental consciousness.

Oriental Consciousness as Theme.

Dr. Hall's fourth subject was oriental consciousness in the world-wide kingdom of Christ. This was the climax of the series. He deplored the aspects of western social and religious thinking which tend to diffuse a superficial estimate of the deeper truths of Christianity. The most progressive of civilizations is selfish, aggressive and violent, and the prestige of nations blinds the eye of the soul. The present situation needs the corrective of a deeper religious spirit from the Christian mysteries to which the qualities of western civilization are blind, but which the qualities of oriental consciousness are divinely empowered to interpret.

What gives access to these mysteries? The answer is threefold, beginning with the historical fact and life purpose of Christ; next advancing to the experience of Christ's power by the individual, and finally reaching the revelation of the divinity of Christ.

Western Civilization's Defects.

The lecturer's peroration follows:

"I have presented the so-called oriental aspects of Christianity, involving the mystical and subjective relations between God and the soul and reaching the highest perfection wherever the divinity of Christ is most profoundly entertained. As the student of religion will observe, certain civilizations are adaptable and others unadaptable to these aspects of Christianity. Western civilizations have many noble qualities contributing indispensable elements to the religious development of the world, but they are deficient in the theory of religion and the metaphysics of life involving the fundamental questions of being.

Religion Needs Oriental Ideas.

"I do not wish to see Japan imbibe the passion for progress, however important, or see the Japanese spirit occidentalized at the cost of parting with its great inheritance of sublime qualities. The religious development of the world needs greatly the influence of oriental ideas in reinterpreting Christianity. Great reconstructions of the world's relations are imminent. The time summons the east to new rivalries of mind and spirit. Will the oriental consciousness place its sublime qualities at the service of Christ and become unto the twentieth century the prophet of the highest Christianity? The east may re-evangelize the west by co-operating to lead the world out of the confusion and grossness of sin into the peace and purity of Christ."

The series of lectures, which closed today, make a profound impression. They were excellently adapted to Japanese needs and appealed to the hearts of scholars.

WHAT THE REV. DR. CARTER, OF NEW YORK, SAYS ON LOVE OF GOD.

"I believe that the great and true God is infinitely and exquisitely good and gracious; that the one thing that we can neither fully receive nor declare is the boundless love of God; that all the noblest exhibitions of human love are but bright and beautiful sparks from that intense and divine flame—the love that through ages and generations has been

leading men by the fullest wisdom and most tender providence to heights of knowledge, love, and boundless hope that far transcend all human thought.

"I lift up this overwhelming divine love before my fellow men, believing that this alone will draw all men unto Him.

"The God whom I love today has become to me, beyond all bounds, beyond all limits. It is infinite, unsearchable in its profound depths of goodness. I wish above all things to give this joy to others. 'God so loved the world that he gave his only begotten son, that whosoever believed in him should not perish, but have everlasting life.' Any man's philosophy, any plan of salvation authoritatively enjoined seems mere impertinence when placed beside this simple, sublime declaration. In this I rest. . . . The endless punishment of the wicked I can in no way make fit in with the love of God. The dogma of endless torment for sins committed in this life, so long as I keep my reason and my trust in the infinite love of God, is the most impossible of all things to believe."

Taken from newspaper report of sermon.

JENKIN LLOYD JONES POINTS OUT DEATHLESS CHARM IN NEW TESTAMENT DRAMA.

"After all the theories of inspiration, revelation, divine oracles and heavenly guarded guide books have been broken down or cast aside, the Bibles of the world will stand, strong and sure by virtue of their inner strength, an internal potency," said Jenkin Lloyd Jones at All Souls Church yesterday in his sermon on "The Twentieth Century Value of the New Testament."

"When their credentials as oracles of God are challenged and perhaps disproved, their credentials as human classics, the golden utterances of earth's chosen ones, the gnomic sayings of the sages and the high prophecy and poesy of the great bards of humanity stand.

"The growth of thought has led to a distrust of the claims made for the book, the position given it in the creeds, and the pretensions of the churches. This distrust has brought about a temporary neglect of its contents.

"The unmistakable verdict of history puts the New Testament on the shelf where the world's classics are; its parables and its precepts have been woven into the subsequent literature of the humanity of the world. They have permeated the thinking, the rhetoric and logic of modern life.

"Would we appreciate this classic we must give to it its fitting background of history and humanity. It is one act in the Jewish drama that reaches from the building of Jerusalem under Solomon to the sacking of the same by Titus, the drama of a thousand years. Only as we put it into this Judean landscape will its pages grow fragrant with the rose of Sharon, the daisies that bloom on Mount Hermon.

"Such a study of the New Testament in its proper settings will show that it was grown out of hearts, coined out of the bitter experiences and deathless hopes of a people who had passed in succession under the persecuting hands of Egypt, Assyria, Babylon, Persia, Macedonia and Rome; a people whose thoughts had been colored by the lore of Assyria, Media and Greece, the wisdom of Egypt, the philosophy of the Greeks and the politics of Rome."

**REV. MELBOURNE P. BOYNTON, PASTOR LEXINGTON
AVENUE BAPTIST CHURCH, DECLARES THE
HIGHER INSTITUTIONS SHOULD BE
FIRST TO RESTORE.**

January 8, 1908.

Mr. Bartow A. Ulrich,
108 Dearborn Street, Chicago.

My dear Sir:—

Your favor of the 6th relative to some utterance of mine with regard to the Bible and the higher schools of learning is in hand. I shall be very glad to have you make such use of that sentiment as you may deem wise. I wish you success in your endeavor, which, I take it, is to restore, in some measure, our Bible to its rightful place in our scheme of education.

Very sincerely yours,
M. P. BOYNTON.

THE BIBLE.

That the exclusion of the Bible from nearly all the schools of the country has resulted in more crime among our children, was a declaration made yesterday by Rev. Melbourne P. Boynton in a prelude to his evening sermon at the Lexington Avenue Baptist Church.

The pastor had taken "The Bible and the Schools" as his subject, and one of his strong charges was that "the one supreme blunder

that has been committed by the public school system of this republic is found in the exclusion of the Bible from the schoolroom.

"One of the appalling facts of modern history," said the preacher, "is the increase of crime among children. Youthful criminals are a menace to society. What is the cause of the astounding increase of criminality among boys and girls? It is found in the lax, indifferent, almost compromising attitude toward morals on the part of our public school policy. This laxness is not characteristic of any one section in our republic, but is quite generally the case everywhere.

Points to Only Cure.

"What is the cure for such indifference toward ethical training? The cure will be found in the restoration of the Bible to the public school. The Bible has been since time immemorial the fountain head of morality and effective ethics.

"The decline of faith in the immortality of the soul is traceable almost directly to the widespread ignorance of the Bible. This condition is found not only in the public schools, but also in the colleges and universities.

"When the boy and the girl most need training in the word of God they are fed on the dry husks and the death-dealing dust of the classics. They are made to wear a weary path over the stony wastes of the past. Our Christian college student comes away from the colleges with a better acquaintance with the heathen gods and their immoral practices than he has with the one true God and His matchless programme for endless life.

"The English Bible should be the chief text-book in the study of our language and in the study of English literature. There is no reason in the world why the Bible should not be the supreme text-book of every Christian school. The place to restore it first of all in our schools is in the higher institutions of learning. Then the public schools will follow.

"To say that knowledge of the Bible in the public schools tends to make a certain type of Christianity, and to hurt and damage another type, is one of the most fatal absurdities that ever found currency in American life. The one supreme blunder that has been committed by the public school system of this republic is found in the exclusion of the Bible from the schoolroom on such flimsy, unreasonable grounds as those to which I have referred.

"Next to the establishment of this splendid republic as an achievement in the world's history is the creation of our public school system. Our government is secure only as we keep this source of our national life pure. It cannot be kept pure in the absence of the Bible from the schools."

RECENT DISCOVERED SAYINGS OF CHRIST JESUS.

At the meeting of the Archæological Institute of America, Professor H. A. Sanders of the University of Michigan reported on four manuscripts of the Bible, now in the possession of Charles L. Freer, of Detroit. The manuscripts were bought by Mr. Freer early in 1907 in Egypt. They were probably buried or lost at the time of the Moslem conquest in 639 A. D. At any rate the manuscripts all antedate that period, nor, in the opinion of Professor Sanders, do they contain any marks of a second hand even, which can be placed later than this date. Two of the manuscripts are in large uncial hand, two in small, and there are other variations sufficient to convince Professor Sanders that the individual manuscripts were written at different dates, ranging from the third to the sixth century. He refers to the manuscripts by the Roman numerals I., II., III., and IV. Manuscript I. now contains Deuteronomy and Joshua; Genesis to Numbers inclusive, which it once contained, are missing. It is next to the oldest of the four manuscripts, and presents an exceptionally accurate text of this portion of the Septuagint. Manuscript II. contains the Psalms. Although it is the oldest manuscript of the four, and is badly decayed large portions of every Psalm will prove recoverable. A comparison of a portion of the text shows that it is one of the best manuscripts of the Psalms in existence. Manuscript III. contains the four gospels entire. It was probably written in the fifth or sixth century, and contains many interesting variant readings. It is most important, however, because it contains the following extra paragraph, Mark 16:14a:

"And they answered, saying that this age of unrighteousness and unbelief is under the power of Satan, who does not permit the things which are made impure by the (evil) spirits to comprehend the truth of God (and) his power. For this reason, "Reveal thy righteousness now," they said to Christ, and Christ said to them: "The limit of the years of the power of Satan has been fulfilled, but other terrible things are at hand, and I was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more, to the end that they may inherit the spiritual, indestructible glory of righteousness (which) is in heaven."

This new paragraph was known to St. Jerome, and the first few lines of it are cited in Latin translation. It has long been held that Mark xvi., 8-20, was a later addition to the Gospel, thought to have been borrowed from some other unknown Gospel near the end of the second century. This new manuscript probably presents the original form of that part of the lost Gospel, which, mutilated, was added to Mark. The reason for the omission is quite apparent, as the new verse contains the statement that the destruction of sin in the world is near at hand. This idea is found in the epistles of Peter and Paul, but the four Gospels do not have it, and it is avoided by the later church writers.

Manuscript IV. is only a badly decayed fragment. It once contained Acts and the Epistles, but not Revelations. It is an older and better manuscript than the four Gospels, and its readings will be of value to the text wherever they can be deciphered.—*The Nation*, Jan. 2, 1908.

ANOTHER FRAGMENT FOUND OF SAYINGS OF CHRIST JESUS.

“Let not him that seeketh cease from his search until he find, and when he finds, he shall wonder; wondering, he shall reach the kingdom and when he reaches the kingdom he shall have rest.”—*Jesus saith*.

THE LIFE AND WORDS OF CHRIST.

By Cunningham Geikie, D.D.

D. Appleton & Co., New York, 1906.

“*The Life was the Light of Men*,” John 1. 4.—Quotation from Chapter One.

“The life of Christ Jesus must ever remain the noblest and most fruitful study for all men, of every age. It is admitted even by those of other faiths, that He was at once a great Teacher, and a living illustration of the truths He taught. The Mahometan world gave Him the high title of the Masih (Messiah), and set Him above all the prophets. The Jews confess admiration of His character and words, as exhibited in the Gospels. Nor is there any hesitation among the great intellects of different ages, whatever their special position towards Christianity; whether its humble disciples, or openly opposed to it, or carelessly indifferent, or vaguely latitudinarian.

We all know how lowly a reverence is paid Him in passage after passage by Shakespere, the greatest intellect known, in its wide, many-sided splendor. Men like Galileo, Kepler, Bacon, Newton, and Milton, set the name of Christ Jesus above every other. To show that no other subject of study can claim an equal interest, Jean Paul Richter tells us that "the life of Christ concerns Him, who being the holiest among the mighty, the mightiest among the holy, lifted with His pierced hands empires off their hinges, and turned the stream of centuries out of its channel, and still governs the ages." Spinoza calls Christ the symbol of the Divine wisdom; Kant and Jacobi hold Him up as the symbol of ideal perfection, and Schelling and Hegel as that of the union of the divine and the human. "I esteem the Gospels," says Goethe, "to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity, proceeding from the person of Christ Jesus, of so divine a kind as only the Divine could ever have manifested upon earth." "How petty are the books of philosophers, with all their pomp," says Rousseau, "compared with the Gospels! Can it be that writings at once so sublime and so simple are the work of men? Can He whose life they tell be Himself no more than a mere man? Is there anything, in His character, of the enthusiast or the ambitious sectary? What sweetness, what purity in His ways, what touching grace in His teachings! What a loftiness in His maxims, what profound wisdom in His words! What presence of mind, what delicacy and aptness in His replies! What an empire over His passions? Where is the man, where is the sage, who knows how to act, to suffer and to die without weakness and without display? My friend, men do not invent like this; and the facts respecting Socrates, which no one doubts, are not so well attested as those about Christ Jesus. These Jews could never have struck this tone, or thought of this morality, and the Gospel has characteristics of truthfulness so grand, so striking, so perfectly inimitable, that their inventors would be even more wonderful than He whom they portray." Yes, if the death of Socrates be that of a sage, the life and death of Christ Jesus are those of a God."

Thomas Carlyle repeatedly expresses a similar reverence. "Jesus of Nazareth," says he, "our divinest symbol! Higher has the human thought not yet reached." "A symbol of quite perennial, infinite character, whose significance will ever demand to be anew inquired into, and anew made manifest." Dr. Channing, of Boston, the

foremost man in his day among American Unitarians, is equally marked in his words. "The character of Jesus," says he, "is wholly inexplicable on human principles." Matthias Claudius, one of the people's poets of Germany, last century, writes to a friend, "No one ever thus loved (as Christ Jesus did), nor did anything so truly great and good as the Bible tells us of Him ever enter into the heart of man. It is a holy form, which rises before the poor pilgrim like a star in the night, and satisfies his innermost craving, his most secret yearnings and hopes." "Christ Jesus," says the exquisite genius, Herder, "is the noblest, and most perfect sense, the realized ideal of humanity."

"No one will accuse the first Napoleon of being either a pietist or weak-minded. He strode the world in his day like a Colossus, a man of gigantic intellect. Conversing one day at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he suddenly turned round to one of his suite and asked him, "Can you tell me who Christ Jesus was?" The officer owned that he had not taken much thought of such things. "Well, then," said Napoleon, "I will tell you." He then compared Christ Jesus with himself, and with the heroes of antiquity, and showed how He far surpassed them. "I think I understand somewhat of human nature," he continued," and I tell you all these were men, and I am a man, but not one is like Him; Christ Jesus was more than a man. Alexander, Caesar, Charlemagne, and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him." "The Gospel is no mere book," said he at another time, "but a living creature, with a vigor, a power, which conquers all that opposes it. Here lies the Book of Books upon the table (touching it reverently); I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the Gospel, is no longer its own; God possesses it entirely; He directs its thoughts and faculties; it is His. What a proof of the divinity of Christ Jesus! Yet in this absolute sovereignty He has but one aim—the spiritual perfection of the individual, the purification of his conscience, his union with what is true, the salvation of his soul. Men wonder at the conquests of Alexander, but here is a conqueror who draws men to Himself for their highest good; who unites to Himself, incorporates into Himself, not a nation, but the whole human race!"

"I might multiply such testimonials from men of all ages and classes. indefinitely; but let me give only one or two more.

"Among all Biblical critics of Germany, no one has risen with an intellect more piercing, a learning more vast, and a freedom and fearlessness more unquestioned, than De Wette. Yet, listen to a sentence from the preface of his Commentary on the Book of Revelation, published just before his death, in 1849: "This only I know, that there is salvation in no other name than in the name of Christ Jesus, the Crucified, and that nothing loftier offers itself to humanity than the God-manhood realized in Him, and the kingdom of God which He founded—an idea and problem not yet rightly understood and incorporated into life, even of those who, in other respects, justly rank as the most zealous and the warmest Christians! Were Christ in deed and in truth our Life, how could such a falling away from Him be possible? Those in whom He lived would witness so mightily for Him, through their whole life, whether spoken, written or acted, that unbelief would be forced to silence."

I have only quoted a few paragraphs from this author, which give a glimpse to the reader of his valuable and instructive publication, which should be carefully read by those seeking information on this subject.

December 4, 1907.

Mr. Bartow A. Ulrich,
108 Dearborn Street, Chicago, Ill.

Dear Sir:—

....

Your favor of the 29th ult., addressed to Mr. M. Walter Dunne, Washington, D. C., has been forwarded to us as we have succeeded to the business formerly conducted by Mr. Dunne and own all copyrights granted to him pertaining to the Universal Classics Library.

It gives us great pleasure to grant you the desired permission to use any part of these Universal Classics in the work which you are about to publish.

Respectfully yours,
ST. DUNSTAN SOCIETY,

G. E. Wagoner, Treasurer.

PROOF OF THE GOSPELS.
THE EPISTLES OF PAUL PROVE THE CORRECTNESS
OF THE GOSPEL.

I quote from "The Modern Representations of the Life of Jesus," by Dr. Gerherd Uhlhorn, First Preacher to the Court. Translated from a third German edition by Chas. E. Grennell, Boston; Little, Brown & Co., 1868.

"Let us start from the ground that is undisputed—from the four Epistles of Paul, which the most extreme criticism has been obliged to allow to stand. These are the epistles to the Romans, the two epistles to the Corinthians and the epistles to the Galatians. That they are genuine writings, really composed by the Apostle Paul, is established beyond the possibility of a doubt. Let us see what they contain concerning the history of Jesus.

"By collecting what the epistles give in this way, we get the chief facts of the life of Christ Jesus—His descent from the family of David (Roman 1, 3); his birth of a woman (1 Cor. XX, 23 et seg.); his crucifixion, death, burial and resurrection (1 Cor. XV, 1-9). We can infer still more with perfect certainty. The way in which Paul speaks of baptism (Romans VI, 4; 1 Cor. XII, 13; Cor. 1-17; Gal. 3, 27 et al.), certainly leads us to the inference that he recognized it as established by Christ Jesus, and when he traces to the Lord, the miraculous power of the apostles (1 Cor. XII, et al.), he must regard Christ Jesus as the most original and the richest possessor of this power. Paul gives few details, for the reason first stated; but those which he gives agree entirely with the evangelical accounts, for instance, that the rulers of Israel were guilty of Christ Jesus' death (1 Cor. II, 8); that he was betrayed (1 Cor. XI, 23); that he arose again the third day (1 Cor. XV, 4). Paul's whole representation of Jesus is precisely the same as that of the gospels. Christ Jesus, in his view is not merely the sinless holy man (1 Cor. XV, 21), he is more than man. He is the Son of God (Rom. 1, 4; Gal. IV, 4 et al.), and the Son of David who was rich in divine glory, and for our sake became poor (2 Cor. VIII, 9). (See 1 Cor. XV, 21, and Rom. 11, 19).

"He is the mediator in the creation of the world (1 Cor. VIII, 6); the man from heaven (1 Cor. XV, 47), who now sits at the right hand of God (Rom. VIII, 34), and shall come back from heaven to judge the world (Rom. 11, 16); he is the Lord in the highest sense, the object

and substance of faith and of worship. We need only read these four Epistles of Paul to become convinced that the Christ Jesus of Paul is the Christ Jesus of the Four Gospels," and a different person from him whom Renan, Strauss and Schenkel offer us as a true historical Christ.

"Paul was not the only individual who believed in this Christ. Add to his epistle the First Epistle of Peter, which all sober criticism must admit to be a genuine epistle of this apostle. Here also is the same idea of Christ. Take the Revelation of John, which according to modern criticism passes for a genuine writing of the apostle. Whether it is really his, or the work of another John (opinions still differ about it), at all events it is a writing of the apostolic age, and it gives no other idea of Christ. In it he is the first and living One, the Alpha and the Omega (Rev. 1, 8-11 et al.), the object of divine veneration and worship (Rev. 1-17 et al.). The church can comfort herself, therefore, with the assurance that her own idea of Christ is that of the apostolic age; is that of Peter and Paul, and of the apostolic man who wrote the Apocalypse.

"Polycarp A. D. 180, in the letter to Philipppious in New Testament Epoch 7 p. hel., speaks of Paul as follows: Chapter 11-2. 'For neither can I, nor any other such as I am, come up to the wisdom of the blessed and renowned Paul, who being himself in person with those who then lived did with all exactness and soundness teach the word of Truth; and being gone from you wrote an epistle to you, into which if you look, you will be able to edify yourselves in the faith, that has been delivered unto you; which is the mother of us all, being followed with hope, and led on by a general love, both towards God and towards Christ, and towards our neighbor.'

GOSPEL OF MARK.

"Let us now turn to the Gospels. To begin with, Mark. The oldest tradition testifies unanimously that he composed his gospel under the special influence of Peter, whose interpreter he was. Papias, according to Eusebius (Church History 111, 39), says, 'Mark, after he had become Peter's interpreter, wrote out accurately as much as Peter remembered of the sayings, the words and works and actions of the Lord. This was not done according to historical order; for he had not heard the Lord and had not been one of his followers, but had subsequently become a disciple of Peter, who arranged his discourse to supply the wants of the moment, and not as if he had intended to make a regular collection of the Lord's sayings.'

“Christian antiquity goes in many ways so far back as to treat Mark’s Gospel as a Gospel of Peter. According to external and internal arguments, it cannot have been written later than about A. D. 65.

“The Gospel of Luke has its surest evidence in the Acts. There can be no doubt that these two writings, making as they do one whole, are the work of a single author. The author of the Book of Acts appears in it as a traveling companion of Paul; and, although he nowhere mentions his own name, antiquity testifies unanimously that he was Luke. This agrees with the thoroughly Pauline tone of the Gospel of Luke. According to many signs this gospel was first written after the destruction of Jerusalem. The Gospel of Matthew is in a somewhat different condition, according to the tradition of the church. Papias says (Eusebius, Church History 111, 39): ‘Matthew put the sayings of the Lord together in the Hebrew tongue or Aramaic, and everyone interpreted them as he was able.’ Irenaeus, Origen, and many others, also testify that an original Hebrew writing is the basis of the Greek Gospel. This collection was then enlarged to a complete gospel and in this form was translated into Greek.

“The Gospel itself in its Greek translation, according to external and internal evidence must be placed within sixty years preceding the destruction of Jerusalem.

“We find on summing up the results, that our Synoptic Gospels (these three first gospels) were written in the Apostolic Age, to mark the time only very generally, between A. D. 60 and 75, and although no one of them, as we possess it, is the work of an immediate disciple of Jesus, they still point indirectly to such persons, the first to Matthew, and the second to Peter. They were written in a perfectly historical age. In the fourth gospel we have evidence which is still more direct. If this was written by John it gives us an account of the life of Jesus, than which there could be no better—the account of one of his most intimate disciples. Let us start from that point when it was generally acknowledged and used in the church as an apostolic writing. This was A. D. 180. At this time, Irenaeus used it in Lyons; and the Church in that place cited it in a letter written on the occasion of the great persecution of 177. This gospel belongs to the undisputed scriptures.”

IRENÆUS IN A LETTER TO FLORINUS,

a friend of his youth, who afterwards apostatized, says: “While I was yet a boy I saw thee in company with Polycarp in Asia Minor; for I bear in remembrance what happened then better than what happens now. What we have heard in childhood grows along with the soul, and is one with it; so that I can describe the place in which the blessed Polycarp (who once said ‘I cannot at once turn from good to evil’) sat and spake, his going in and out, his manner of life, and the shape of his person; the discourses which he delivered to the congrega-

tion, how he told his intercourses with John and with the rest who had seen the Lord; how he repeated their sayings and what he heard from them respecting the Lord, His miracles and His doctrine. As he had received all from the eye witnesses of his life; he narrated it in accordance with the scripture. These things, by virtue of the grace of God imparted to me, I listened to, even then with eagerness, and wrote them down, not on paper, but in my heart; and by the grace of God, I constantly bring them up again fresh before my memory.” (Neander’s *Allgem. E. Gesch.* 1, Band, III, Abth. S. 1142. Torrey’s *Trans.*, vol. i. p. 677).

“Can we suppose that Irenaeus would have accepted a gospel as coming from John, if he had never heard of such a gospel from the men who lived with John? We can go still further back. The next witness we meet is Justin Martyr, a number of whose writings from the year 138-160, are in our possession. Justin did not yet have the separate selection of our four gospels, but used also several which were afterwards not acknowledged by the church. He calls them altogether, ‘Memoirs of the Apostles.’ Among them was certainly the Gospel of John. He quotes several passages which are to be found in this alone; and, what is more important, there are many Johannine expressions, in his own style, and his whole method of teaching can be understood only by supposing him to have been familiar with John’s Gospel.

“Since the Apostolic Church consisted of two great parts, comprising Christians from the Jews, and Christians from the Gentiles; since one who had been a Jew and one who had been a Gentile naturally took different views of Christ—this difference appears in our Gospels. The Gospel of Matthew represents Christ as he appears to a Jewish Christian, who saw above all else in Jesus, the fulfillment of the prophecies of the Old Testament; the Gospel of Luke, on the other side, represents him, according to the reflections of his image in the mind of a Gentile Christian, as the Second Adam; so that we have the likeness of him who should be both the light of the Gentiles and the glory of Israel. To all this is added the Fourth Gospel, not a record of tradition, but the work of one man—of that one of the disciples who leaned on the Lord’s breast, who had looked deepest into the depth of his nature, and therefore, was able to present his image as the image of the only-begotten Son of God, whose glory he had beheld.

“The parable of the blind man given sight (John IX, 1-41), is also mentioned in a Christian romance entitled ‘Clementine Homilies,’ which was written about 150-160 A. D., taken from the Gospel of John. A complete manuscript of this book was found in a Roman library, and one of the last chapters contained word for word the whole story of the man who was born blind from John IX. Through this discovery we not only gain undisputed evidence for the date, about A. D. 160, but also the testimony of Justin is corroborated.”

THE OUTLOOK,

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Lyman Abbott, Editor in Chief
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Theodore Roosevelt, Contributing
Editor

February 18, 1910.

DEAR SIR:

I send you by this mail a copy of the address from which you are welcome to take any extract you like.

Yours truly,
LYMAN ABBOTT.

Mr. B. A. Ultich,
108 Dearborn Street,
Chicago, Ill.

The following extracts are copied by permission from an address delivered in Appleton Chapel, Harvard University, on December 18, 1900, by Dr. Lyman Abbott, of New York.

"What has science to offer? This: that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed. No longer an absentee God, no longer a Great First Cause, setting in motion secondary causes which frame the world. No longer a divine mechanic, who built the world, stored it with forces, launched it upon its course, and now and again interferes with its operation if it goes not right, but one great, eternal, underlying Cause, as truly operative today as He was in that first day when the morning stars sang together—every day a creative day. This is the word of science."

"Christianity is not an episode. The life of Christ is not a historical event completed in three short years. Jesus Christ is the revelation of an Eternal Fact, and the Eternal fact is the Ever Present God."

"'The light that lighteth every man that cometh into the world' was always in the world, and always will be in the world as long as God is Love and man has need of him. The coming of Christ to the Church was in order that we might know that God is. It was the revelation of a perpetual incarnation. The revelation of an unseen but eternal presence. Too long we have stood at the foot of the cross, or at the door of the tomb, and not seen the stone rolled away, and the triumphant Saviour emerging. Too long we have thought of the life of Christ ending with

his passion and death. The greatest part of His life is his post-resurrection life."

"For the message of the Gospel is not merely that Jesus Christ lived and died 1800 years ago, living here for three short years and then disappearing to be an absentee Christ. It is that God is always pouring out his life upon men and into their hearts, lifting them up out of their sins, succoring them from their remorse and making them live again."

"Long before Christ lived the Psalmist wrote: 'Bless the Lord, O, my soul, and all that is within me, bless His holy name, *who healeth all thy diseases*, who forgiveth thine iniquities, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.'"

"We are always in the presence of an Infinite and Eternal Energy, from which all things proceed. The message of history—'There is a power not ourselves that makes for righteousness.' The message of literature—'Speak to him, for he hears. Closer is he than breathing, nearer than hands and feet.' 'We are all his offsprings, he is not far from any of us.' 'In him we live and move and have our being.'"

COMMITTING CHRIST'S WORDS TO MEMORY.

Canon Farrar states in his Essay, that John Quincy Adams: "Beginning with the First Gospel, wrote down in a blank book every word of Jesus the Christ, as given by each of the Evangelists. This book which he prepared, he continued to read and study during the remainder of his life to great profit."

The writer and compiler of the present book, since a boy, has committed to memory and made a part of his mental acquirements the words and teachings of Jesus the Christ, so that in his mature years he has them at his command, including the parables, sermon on the Mount, etc. He has found them a saving power to ward off not only sickness but temptations of every kind.

A professor of English literature at Yale has recently advocated the study of the Bible for college entrance examination. He says:

"The ignorance of college students of Biblical literature is universal, profound and complete; it is certainly unfortunate that the best book ever printed should be so little known and the frequent references to it in practically every author should be meaningless. I would therefore refuse to allow any candidate to enter a university until he had satisfactorily passed an examination on the Bible. The Bible has within its pages every single kind of literature that any proposed list of English classics contains. Priests, atheists, skeptics, devotees, agnostics and evangelists are all agreed that the authorized version of the English Bible is the best example of English composition that the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction. It is deplorable that college students should be so ignorant of the great classics in their mother tongue."

TOLSTOI TELLS CZAR TO FOLLOW CHRIST.

Count Thus Responds to Overtures to Reconcile Him to Greek Church.

By Countess N. Tolstoi.

St. Petersburg, Jan. 22.—Since Count Leo Tolstoi was excommunicated by the holy synod of the Russian Greek Church several attempts have been made to secure from the Czar the imperial good offices to bring about a reconciliation between the author and the offended church.

The Czar has had several talks with the Metropolitan Antonio, who has suggested to the Czar to write a personal letter to the Count. The Czar has asked his nephew, the Grand Duke Constantin, a noted poet of the Czar's family and president of various scientific organizations, to write the letter to Count Tolstoi making such a proposal of reconciliation.

Writes Special Letter to Czar.

Count Tolstoi has replied to this letter of the Grand Duke, inclosing a special letter to the Czar, the text of this reading as follows:

Count Tolstoi received no reply to this letter.

Your Majesty: A few more days, weeks or years and I am gone. Some days or decades more and your Majesty will follow my example. That is the eternal law of nature. But before that occurs I desire to direct these lines to you as the ruler of the Russian people.

I wish you could follow and realize the words and example of Christ: "Whoso will be master shall be a servant of the others." To rule a people or empire does not mean to govern them by force and violence, but to serve them with wisdom and love, and execute the highest ideals for the benefit of the ruled.

Neither Parliament nor constitutional government makes a nation happy, great or advanced, but the ideals for which they strive and the freedom necessary to obtain those ideals. If you will be a ruler as described and realized by Christ, your first duty is to build your sovereignty upon the love of peace, liberty and brotherhood. Build your empire upon the religion of humanity and peace and there will be no necessity either for prisons or enormous military expenses. Give freedom to every man to think, worship or speak as he likes, and they will learn to rule themselves with love and wisdom.

Gives Rules for Ruling.

Therefore I beg to suggest to your Majesty these rules for ruling:

- 1—To follow the example of Christ and become a servant of the nation.
- 2—Abolish the army of violence and establish an army of peace and love.
- 3—Give the largest freedom to all the individuals of our country to act as they think right and proper.
- 4—Renounce all the wealth and luxury, abolish all titles and particular privileges and proclaim the religion of Christ and humanity as the fundamental constitution of our empire.

Having done this you will become one of the greatest rulers of the present time and your name will be blessed and worshipped by millions.

Very respectfully submitted,

LEO TOLSTOI.

(Chicago Examiner.)

LETTERS FROM PUBLIUS LENTULUS TO THE ROMAN SENATE AND CAESAR.

These letters describe Christ Jesus who was seen by Publius Lentulus, a Roman official, in Jerusalem. Attention is called to the fact that another letter from the same eye witness has long been in the Vatican. This letter was written to the Roman Senate by Lentulus. The two descriptions differ somewhat, but the same in the most important details. Following are the letters as published in the Chicago Examiner :

LENTULUS TO THE ROMAN EMPEROR.

I have learned, O Caesar, that you desired some information regarding this virtuous man called Jesus, the Christ, whom the people consider a prophet and his disciples regard as the Son of God, Creator of heaven and earth.

It is a fact that every day one hears wonderful things told of him. To be brief. He makes the dead rise and He heals the sick.

He is a man of medium size, whose appearance indicates both great sweetness and such an amount of dignity that one feels in looking at him that he must love him, and at the same time fear him.

His hair, down to his ears, is of the color of ripe walnuts and hangs down on his shoulders as a light blond and clear mass; it is parted in the middle, according to the fashion of the Nazarenes. His beard, of the same color as his hair, is curly, and, although not very long, is parted in the middle like his hair.

Eyes Shine Like the Sun.

His eyes are rather severe and shine like the sun; it is impossible for any one to look him long in the face.

When he scolds he inspires fear, but very soon he himself begins to shed tears. Even in his most severe moods he is affable and benevolent. It is said that no one has ever seen him laugh, and that he sheds tears very often.

Every one finds that his conversation is agreeable and attractive. He is not seen very often in public, and when he appears he carries himself modestly.

His manners are very distinguished; he is even beautiful. It is perhaps because his mother is the best-looking woman ever seen in these parts.

If you wish to see him, O Caesar, as you wrote me once, let me know and I shall send him to you.

Although he has never pursued any studies, he is well up in every branch of knowledge.

He goes around barefooted and without head cover.

Tremble Before Him.

Many people make fun of him when they see him coming, but as soon as they are in his presence they tremble and admire him.

The Hebrews say that they have never seen a man like him, nor heard teachings like those he imparts.

Many believe that he is a god and others assert that he is thine enemy, O Caesar.

These haughty Jews give me much trouble. They say he has never given trouble to anybody, but that, on the contrary, he tries to make every one happy.

LENTULUS TO THE ROMAN SENATE.

There hath appeared in these our days, and is at present living amongst us in Judea, a man of singular virtue whom they call Jesus Christ.

Of the Jews he is accepted and believed to be a great prophet of truth; but his own disciples adore him as being descended from the immortal God. He raiseth the dead to life and healeth all manner of human maladies and disease by the word or touch.

In stature he is tall and of perfect form; his countenance and air sweet and reverent, such as the beholders may both love and fear; his hair is of a color that would be difficult to describe, something resembling the color of the ripe chestnut from the crown of his head to his ears, whence downward it is more of a tint of golden hue and falls waving and curling into ringlets and spreads itself into graceful profusion on his shoulders.

Face Without a Spot.

In the center, from the forehead to the crown of his head, his hair is parted by a seam or partition and falls over each ear after the manner of the Nazarenes. His forehead is lofty and pale and his face without spot or wrinkle, beautiful with a slight tinge of comely complexion. His nose and mouth are formed with the most admirable symmetry.

His beard is thick and of the color of his hair, not of any great length, and, dividing in the center of the chin, takes nearly the form of a fork. His look innocent and mature. His eyes blue, brilliant and serenely beautiful.

In reproving he is awful and majestic; in admonishing, courteous, sweet, friendly and persuasive; and speaking or active he is grave, temperate, modest and wise.

Weeps Often; Laughs Never.

It cannot be remembered that any have ever seen him laugh, but many have seen him weep. In a word, he is a man who by his exceeding great beauty and divine perfections surpasseth the children of men.

It is claimed that these letters, which have been published different times, were written in the 15th century, and are purely imaginary. See Epist Lentulus. They are nevertheless very beautiful descriptions and ideals of one loved by many. It is not essential to carry in our thought a picture of the personal appearance of our Savior as viewed from the standpoint of the senses, and there is no authentic picture of Him in existence, as the people of His nationality were opposed to making images or pictures of persons. From His character and teachings, as shown by His work and His words, we can gain a much better ideal of His real spiritual being.

A SHORT LETTER WRITTEN TO SALLUST.

You speak of the growing sect of the Christians in Rome. Sallust, to you I may confide my secret; I have pondered over that faith—I have adopted it. After the destruction of Pompeii, I met once more with Olinthus—saved alas! only for a day, and falling afterward a martyr to the indomitable energy of his zeal. In my preservation from the lion and the earthquake he taught me to behold the hand of the unknown God! I listened—believed—adored! My own, my more than ever beloved Ione, has also embraced the creed!—a creed Sallust, which, shedding light over this world, gathers its concentrated glory like a sunset, over the next! We know that we are united in the soul, as in the flesh, for ever and for ever! Ages may roll on, our very dust be dissolved, the earth shriveled like a scroll; but round and round the circle of eternity roll the wheel of life—imperishable—unceasing! And as the earth from the sun, so immortality drinks happiness from virtue, which is the smile upon the face of God! Visit me then, Sallust; bring with you the learned scrolls of Epicurus. Pythagoras, Diogenes; arm yourself for defeat; and let us, amid the groves of Academus, dispute, under a surer guide than any granted to our fathers, on the mighty problem of the true end of life, and the nature of the soul.

HEAD OF CHRISTIAN SCIENCE CHURCH SENDS SPECIAL MESSAGE TO JOURNAL

MRS. EDDY TELLS "WHAT IS NEAREST AND
DEAREST TO MY HEART TODAY"

Mrs. Eddy's Message to the Journal

PLEASANT VIEW, CONCORD, N. H.

TO THE EDITOR OF THE CHICAGO JOURNAL: To your courtesy and to your question permit me to say that, inasmuch as I know myself, "what is nearest and dearest to my heart" is an honest man or woman—one who steadfastly and actively strives for perfection, one who leavens the loaf of life with justice, mercy, truth and love.

Goodness is greatness, and the logic of events push onward the centuries; hence the scripture, "The law of the spirit of life in Christ Jesus hath made me (man) free from the law of sin and death."

This predicate and ultimate of scientific being presents, however, no claim that man is equal to God, for the finite is not the altitude of the Infinite.

The real man was, is and ever shall be the divine ideal; that is, God's image and likeness, and Christian Science reveals the divine principle, the example, the rule, and the demonstration of this idealism.

Sincerely yours,

MARY BAKER G. EDDY.

THE ORIENTAL CHRIST

Following quotations are from the book entitled "The Oriental Christ," by P. C. Mozoomdar, published in Boston, Geo. H. Ellis, 141 Franklin Street, 1888.

We shall try to point out here the main views of Christ's mission and character as laid down by Keshub Chunder Sen, the Brahmo Leader. In his lectures on Jesus Christ, "Europe and Asia," March, 1866, Christ's mission is thus described: "Sent by Providence to reform and regenerate mankind, He received from Providence power and wisdom for that work, verily, Jesus was above ordinary humanity. Was not Jesus Christ an Asiatic? I rejoice, yea, I am proud, that I am an Asiatic. He and His disciples were Asiatics, and all the agencies primarily employed for the propagation of the gospel were Asiatic. In fact, Christianity was founded and developed by Asiatics in Asia. When I reflect on this my love for Jesus becomes one hundred fold intensified. I feel Him nearer my heart and deeper in my national sympathies. Shall I not rather say, He is more congenial and akin to my Oriental nature, more agreeable to my Oriental habits in thought and feeling? And is it not true that an Asiatic can read the imageries and allegories of the gospel, and its descriptions of natural sceneries, of customs and manners, with greater interest and a fuller perception of their force and beauty than Europeans? In Christ we see not only the exaltedness of humanity, but also the grandeur of which Asiatic nature is susceptible. To us Asiatics, therefore, Christ is doubly interesting, and His religion is entitled to our peculiar regard as an altogether Oriental affair. The more this great fact is pondered, the less I hope will be the antipathy and hatred of the European Christians against Oriental nationalities, and the greater the interest of the Asiatics in the teachings of Christ. England has sent to us after all, a Western Christ. It seems that the Christ that has come to us is an Englishman, with English manners and customs about him and with the temper and spirit of an Englishman in him. Hence it is that the Hindu people shrink back and say, Who is this revolutionary reformer who is trying to sap the very foundations of native soci-

ety, and to bring about an outlandish faith and civilization quite incompatible with Oriental instincts and ideas? It is a fact which cannot be gainsaid that hundreds upon hundreds and thousands upon thousands even among the most intelligent in the land stand back in moral recoil from this picture of foreign Christianity, trying to invade and subvert Hindu society; and this repugnance unquestionably hinders the progress of the true spirit of Christianity in this country. Why should you Hindus go to England to learn Jesus Christ? Is not Christ's native land nearer to India than England? Are not Jesus and His apostles and immediate followers more akin to Indian nationality than Englishmen? Go to the rising sun in the East, not the setting sun in the West, if you wish to see Christ in the plenitude of His glory and the fullness and freshness of the primitive dispensation. Why do I speak of Christ in England and Europe as the setting sun? Because there we find apostolic Christianity almost gone, there we find the life of Christ formulated into lifeless forms and antiquated symbols. But if you go to the true Christ in the East and His apostles, you are seized with inspiration. You find the truths of Christianity, all fresh and resplendent. Is Christ altogether human? Are we satisfied that there is nothing but earthly humanity in Him?"

"Christ destroyed self. And as self ebbed away, heaven came pouring into the soul. For nature abhors a vacuum, and hence as soon as nature is emptied of self divinity fills the void. The nature of the Lord filled Him and everything was divine in Him."

The pre-existence of Christ, as explained by the Brahmo Leader, is, that He existed before His birth as a part of the divine plan for the future good of mankind. The omniscience of God, knew from the beginning the destinies of men. He was the thought and energy of God, He was the plan of God, He was the light of divine reason and love, as yet involved within the great impenetrable. In that sense the whole universe was at one time merely the thought of Infinite Being. Christ pre-existed as an idea, as a plan of life, as the pre-determined dispensation yet to be realized, as a purity of character, not concrete, but abstract. His perfection on earth was relative, His perfection in heaven ever tending to the Absolute. But, among us today, He lives as a great leaven. "He lives," says Keshub, "in all Christian lives and in all Christian influences at work around us. You may deny His doctrine, you may even hate His name, but you cannot resist His influence. Christ exists throughout Christendom like an all-pervading leaven, mysteriously and imperceptibly leavening the

bias of millions of men and women." He was the Prince of idealists. His religion was supreme idealism. The East has always been the home of idealism. Zoroaster on the mountain tops, the old Aryan sages of India in the deep wood, or romantic river banks, found the whole world idealized before them, into the purposes and perfections of the Great Spirit. The hymns of the Rig-Veda, the mystic utterances of the Upanishads, the Gathas of Zend, the Psalms of David and the Songs of Solomon, the wild strains of Jeremiah, and the ecstatic visions of Isaiah—all, all were inspired by a strange idealism that pervaded the world of man. In that luminous atmosphere, the spirit of Jesus has been the brightest star. Before Him, and around Him, there was a great galaxy of enraptured idealists, who foretold Him, saw Him in their dreams, and centered their expectations in Him. And when He came in the fullness of time, His glory overshadowed the glory of others. While He increased, they decreased. The idealism of Christ is an exalted theme. His mind lived in its idealized home, the kingdom of the Spirit. He reigned and ruled in an ideal community, He wanted to establish an ideal kingdom. These ideals were so deeply opposed by the realities that surrounded Him, that the opposition cost Him His life. None understood Him, not even His dearest disciples; but only the Father knew the Son, as the Son knew the Father. Their mutual knowledge was above this earth; it was ideal knowledge, or, to use a more familiar word, it was spiritual. It was divine. The spiritual and ideal were one in Christ, because the spirit of divinity was in Him; but the spirit of Christ's idealism never for a single moment led Him to destroy or ignore His own personality. His self-surrender meant self-subjection. His personal sacrifice meant the utter consecration of His own will and life to the will of the Father. Christ did not come to teach us to destroy our personality. Christ did not teach the miserable doctrine of absorption and annihilation; on the contrary, Christ has perpetuated and glorified His own personality and that of His followers by establishing between God and man the eternal relation of filial progress. Man's personality is, then, truly human and complete when it is not opposed to God; and being one with the Father, is our genuine freedom. Christ lived in God, loved in God, taught in God, suffered in God, that we, too, might live, and love, suffer and teach, as He did.

HEALING

“If Christ cured physical ailments now and then, how often did He cure the blindness and death of the spirit? His reputation comes down to the generations of mankind, not because He cured Peter’s wife’s mother, but because He sought and saved the fallen.

“The power of physical healing by pure, tender sympathy by warm, active, impulsive, self-forgetful faith, is discounted in these days of gross material medication. But, in point of fact, true spiritual ministry has a remedial value both to the mind and body. We have often delighted in the thought of the holy preceptor who is skilled in the art of healing both the heart diseased and the aching, weary flesh. Such healing is no violation of the laws of nature, but only deeper and truer conformity to those laws. And hence, in former days, and in these days also, men who conquered their own minds conquered their flesh also, and in conquering their flesh triumphed over the whole world. They healed the hearts and bodily suffering of those that trusted them.

“Let us in seasons of sickness and suffering bring to bear the power of our devotions and faith upon our weakened flesh. Let us exchange the divine remedy of mutual sympathy and brotherly tenderness.”

“Let men awaken to sympathy and they will convert the world. Let men awake to love and they will heal mankind.” P. C. MOZOOMDAR.

IMMORTALITY

Christ Jesus said: “I am come down from Heaven, not to do mine own will, but the will of Him that sent me, and this is the will of Him that sent me—that of all that which he hath given me, I should lose nothing, but should raise it up at the last day, for this is the will of my Father, that everyone that beholdeth the Son, and believeth on Him, should have eternal life, and I will raise him up at the last day.”—John VI, 39-40.

Verily, I say unto you, He that heareth my word, and believeth Him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.—John V, 24.

Jesus said unto her, “I am the resurrection and the life; he that believeth on me, though he die, yet shall he live, and whosoever liveth and believeth on me, shall never die.”—John XI, 25, 26.

Then shall the righteous shine forth, as the sun, in the Kingdom of their Father. He that hath ears, let him hear.—Matthew XIII, 43.

I am the Alpha and the Omega—the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh, shall inherit these things, and I will be his God and he shall be my son.—Rev. XXI, 6, 7.

Anaxagoras taught that “the soul was an aerial spirit, but at the same time immortal.”

Diogenes declared that “the soul was a portion of the substance of God.”

Aristotle was of the opinion that “the understanding in all men is one and the same substance.

Descartes maintains that “the soul is the same thing with thought. He says the Reasonable Soul could by no means be educed from the power of matter.

“The Soul is of a nature wholly independent of the body and is not liable to die with the body, and we are to find that it is immortal.”

Socrates.—“When death attacks a man, the mortal portion of him may be supposed to die, but the immortal goes out of the way of death and is preserved safe and sound.

“Soul is immortal and imperishable, and our Souls will truly exist in another world.”

Marcus Aurelius says: “There is one light of the Sun, though it is interrupted by walls, mountains and other things infinite. There is one common substance, though it is distributed among countless bodies which have their several qualities. There is one Soul, though it is distributed among infinite natures and individual circumscriptions (individuals). There is one intelligent Soul, though it seems to be divided. Now in the things which have been mentioned, all the other parts, such as those which are air and matter, *are without sensation*, and have no fellowship; and yet, even these parts, the intelligent principle holds together, and the gravitation towards the same. But intellect, in a peculiar manner, tends to that which is of the same kin, and combines with it, and the feeling for communion is not interrupted.”

Dr. Samuel Johnston in *Rasselas* says: "All the conclusions of reason enforce the immateriality of mind, and all the notices of sense and investigation of science concur to prove the unconsciousness of matter."

"It was never supposed that cogitation is inherent in matter, or that every particle is a thinking being. If matter be without thought, it can only be made to think by some new modification, but all the modifications which it can admit are equally unconnected with cogitative powers.

"The immateriality of the mind or Soul seems to imply a natural power of perpetual duration as a consequence of exemption from all causes of decay. That it will not perish by any inherent cause of decay or principle of corruption may be shown by philosophy."

Christ Jesus says (Luke xx, 37, 39): "But that the dead are raised, even Moses shewed, in *the place concerning* the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him."

St. John writes in the Revelation, xxii, 10, 17: "And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still. Behold, I come quickly; and my reward is with me, to render to each man according as his work is. I am the Alpha and Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and may enter in by the gates into the city. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

"I Jesus have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

"And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely."

The Eternal God

The following poem, is the production of Derzhavia, a Russian poet of some note. It is said to have been translated into Japanese, by order of the Emperor, and hung up, embroidered in gold, in the temple of Jeddo. It has been translated also into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the imperial palace of Pekin.

O thou Eternal One! Whose presence bright
All space doth occupy—all motion guide;
Unchanged through Time's all-devasting flight,
Thou only God! there is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore!
Who fill'st existence with Thyself alone;
Embracing all—supporting—ruling o'er—
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands, or the sun's rays—but, God! for Thee
There is no weight, nor measure; none can mount
Up to Thy mysteries; reason's brightest spark,
Though kindled by Thy light, in vain would try
To trace Thy counsels, infinite and dark;
And thought is lost, ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First chaos, then existence—Lord, on Thee
Eternity had its foundation; all
Sprung forth from Thee; of light, joy, harmony,
Sole origin—all life, all beauty, Thine.
Thy Word created all and doth create,
Thy splendor fills all space with rays Divine;
Thou art, and wert, and shall be glorious! great,
Life-giving, life-sustaining, Potentate!

Thy chains the unmeasured universe surround;
Upheld by Thee, by Thee inspired with breath,
Thou the beginning with the end hath bound,
And beautifully mingled life and death.
As sparks mount upward from the fiery blaze,
So suns are born, so worlds spring forth from Thee,
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's bright army glitters in Thy praise.

A million torches, lighted by Thy hand,
Wander unwearied through the abyss;
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
Lamps of celestial ether, burning bright?
Suns, lighting systems with their joyous beams?
A glorious company of golden streams?
But Thou to these art as the noon to night.

Yes, as a drop of water in the sea,
All this magnificence in Thee is lost—
What are ten thousand worlds compared to Thee?
And what am I, then? Heaven's unnumbered host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness—is a cipher brought
Against infinity! What am I, then? Naught.

Naught—but the influence of Thy light Divine,
Pervading worlds, hath reached my bosom too—
Yes! in my spirit doth Thy spirit shine
As shines the sunbeam in a drop of dew;
Naught! but I live, and on hope's pinion fly
Eager toward Thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of Thy Divinity.

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